

THE **Instructor**
NOVEMBER 1959



GREETINGS:

We believe that methods of instruction can be improved as teachers mature in their understanding and skill. The "case study" is one method, but certainly not the only one, of helping adolescents to see life as a complex of values and alternate decisions. As described in our July issue, this method calls for a shift in the teacher's role from one of dominating to one of supporting a class discussion.

In this issue, "role playing" is described as another method which involves more class participation. We suggest that these methods make great demands upon the teacher to become a personal example of clear thinking, honest soul-searching and spiritual integrity. We visualize the teacher as a Christlike exemplar of righteous living and as an inspiring exponent of Gospel principles. *The Instructor* seeks to give aid and comfort to such a teacher, that he may magnify and glorify his high calling.

Lorin F. Wheelwright, Chairman.

Dates indicate the time when enrichment material applies to specific lesson content.

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THANKSGIVING and GRATITUDE

by President David O. McKay

"Gratitude is deeper than thanks."

THANKSGIVING Day originated in the year 1621 when William Bradford, who served so long and faithfully as governor of the Massachusetts Colony, appointed the day for public praise and prayer after the first harvest.

It is well for us to think of that for which those Pilgrims had to be thankful. They had landed in the previous November, 1620. Many had to live on the ship throughout that winter, for they had neither suitable clothing nor shelter. Consequently, when they did go ashore and entered the cabins for the nineteen families, there were seven times more graves than there were houses for the living; and yet they had gratitude in their hearts for the blessings of God.

I think those blessings consisted of faith and confidence in an Overruling Power; and truly the Lord had overseen their journey to Holland and their subsequent voyage across the sea. They had not forgotten His divine providence. Death to them was not a tragedy, so long as they had that faith and freedom — the privilege of worshipping God as their conscience dictated.

They were happy and thankful to find sufficient sustenance in the corn and barley they had planted. They were not practiced hunters at first; but they succeeded, on that first Thanksgiving, in securing wild game from the forests. They made friends with the Indians — Chief Massasoit and his braves. They had in attendance a hundred per cent, I am sure, of their little group, to worship and render gratitude on that day.

Gratitude is deeper than thanks. Thankfulness is the beginning of gratitude. Gratitude is the completion of thankfulness. Thankfulness may consist merely of words. Gratitude is shown in acts.

I think it is well for us to consider our attitude

(For Course 1a, lesson of November 22, "Thanks to Our Heavenly Father"; for Course 3, lesson of November 15, "We Have Thanksgiving Day"; and for all Gospel teachers.)

toward blessings for which we should be most grateful; not just the temporal blessings — our harvests, profits, etc. If we are thinking only of the success that has attended our investments; if we are grateful only for good crops; if we are going to express thanks for sufficient income to pay our taxes, our thanksgiving might be entirely selfish.

If conditions of personal comfort and prosperity are in themselves the ground for thankfulness, where in the hour of adversity shall we find occasion for rejoicing? For many there have been pain and losses and disappointments, bereavements and heartaches. Where in those things are there reason and ground for gratitude? Has the desolate home, the vacant chair, the mound in the cemetery no place for thanksgiving?

Here is the point of stumbling with many an earnest soul. We find in the bitter chill of adversity the real test of our gratitude; and that is the true gratitude which, triumphing over conditions merely physical and external, finds its ground of thankfulness in God Himself. It is independent of circumstances. It goes beneath the surface of life, whether sad or joyous, and finds itself upon God.

Laying aside the thought of prosperity, let us consider some things for which everybody, rich or poor, well or sick, may express gratitude. The realities in life, after all, are the things which bring joy and happiness; and too many people in the world fail to appreciate these realities.

The first great reality for which we should be thankful is life itself. Life is a mystery to most of us, but all should be grateful for it. Life is the highest gift that God can give to man; and there is no person so poor, so crippled, who should not be grateful for it.

We should be grateful that we have faith in God; that in our hearts there is an assurance, as expressed by Benjamin Franklin, one of the great founders of our country, when he and his associates were worried over

the responsibility of writing the Constitution of our country. The members were getting nowhere, and at one meeting which they had not opened with prayer, Benjamin Franklin, the eldest of the group, said: "The longer I live the more convincing proofs I see . . . that God governs in the affairs of men. And if a sparrow cannot fall to the ground without his notice, it is probable that an empire can rise without his aid?"¹

Appreciation of God's protecting care, an acknowledgment of His divine blessings, characterized Governor Bradford's first proclamation given to the Pilgrims under conditions which to us would seem, physically considered, tragic. And they were.

Faith in God is the very heart of this American festival — Thanksgiving Day!

Another fundamental for which we should be grateful is the free agency which God has given us — freedom and liberty vouchsafed by the Constitution of the United States.

I wonder if we appreciate this great gift. That free agency, the right to exercise that free agency, and the right of trial by your equals is vouchsafed by the Constitution of the United States. Let us have a spirit of gratitude in our hearts for the free exercise of our agency and the rights of liberty. The Pilgrims came across the ocean to get away from the dictates of the tyrant. That is why they left their homes in England and went to Holland to find a refuge so that they could worship as their conscience dictated. There are hundreds of thousands, perhaps millions, of men in the world today living under autocratic forms of govern-

¹Documentary History of the Constitution of the United States of America, Vol. 3, 1900 edition; United States Department of State, Washington, D. C.; page 236.

ment who would be willing to die for the freedom of conscience which we have here in this great country.

Another reality for which you and I may express gratitude is our noble parentage. No matter how poor we are, how crippled we may be, we have received this blessing; and if we have not, then we have the freedom to make our name a worthy one.

Let us express gratitude for opportunities to render helpful service in the Church — service to our fellow men, not to self. If we would be happy, let us make somebody else happy. This is a fundamental law of Christ, and the Church is so organized that every person may have an opportunity in some organized way to render service to his fellow men.

God bless us this Thanksgiving season to cherish and be grateful for these divine gifts and blessings, whether we are prosperous or whether we are downhearted or afflicted. May we say with John Haynes Holmes:

Father, thou who givest all the beauty of thy perfect love
We thank thee that upon us fall such tender blessings from above
We thank thee for the grace of home, for mother's love and father's care
For friends and teachers, all who come our joys and hopes and fears to share
For eyes to see and ears to hear
For hands to serve and arms to lift
For shoulders broad and strong to bear
For feet to run on errands swift
For faith to conquer doubt and fear
For love to answer every call
For strength to do and will to dare
We thank thee, O thou Lord of all,

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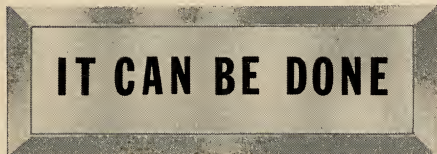
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By President Ernest L. Wilkinson
as told to John T. Bernhardt*

ONE of the most distinguished tax attorneys in the United States is Robert Ash of Washington, D. C. In his office he displays a provocative sign entitled, "It Can Be Done."



One day while visiting him, I inquired about the origin of this unusual motto. In response he related the following story:

When young Bob was only 7 years of age, his mother became a widow and was left practically without any means of support. But she had a remarkable spirit of determination. Mr. Ash said that from his earliest memory he recalls his mother emphasizing the noble idea that man could do anything at all, if he had the determination to accomplish his goals.

So when he opened his little office in Washington, D. C., in 1920, he had those words framed and hung on the wall. To this day, whenever he becomes discouraged, he glances at the motto and then plunges ahead to achieve successfully what he thought was impossible. His story etches in my own mind the great potential of the human spirit.

But man is not yet fully aware of the great gifts which his Heavenly Father has bestowed upon him. Research psychologists claim that man has failed to utilize more than 25 per cent of his potential thinking capacity. This means that a vast reservoir of mental potential lies latent in the minds of all human beings.

As individuals, we have been given a great opportunity to unlock doors to many of the unknown areas of knowledge. And yet we have not been able to master the technique of utilizing this great potential to its maximum.

I firmly believe that if we will but remember the words, "it can be done," and also remove the word, "impossible," from our vocabulary, we can begin to tap this amazing reservoir of thinking capacity.

Our Father in heaven has granted us a rare and astounding potential. How we utilize this precious gift is largely dependent upon our own exercise of free agency. If we "will" to succeed in full harmony with the principles of the Gospel of Jesus Christ, we will

(For Course 25, lesson of January 10, "The blessedness of Work," lesson of November 15, "Free Agency"; for Courses 26 and 28, lesson of March 6, "Free Agency", and for Course 6, lesson of March 20, "Workers—and We Will Fill the World with Beauty.")

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be able to raise the utilization rate of our mental capacity far above the current low figure of 25 per cent.

In a recent address given on the Brigham Young University campus by Mr. A. A. Stambaugh, former Chairman of the Board, Standard Oil Company of Ohio, it was pointed out that the elements themselves contain tremendous potential power. Mr. Stambaugh revealed that there is enough potential energy in a drop of petroleum to lift a battleship completely out of water.

Nuclear scientists have remarked that even with the terrible force released from atomic and hydrogen explosions, we have just barely scratched the surface in exploiting the full potential locked in atomic energy. Here again there are vast areas yet to be explored.

Again, let me point out that these elements with their great potential power are not in our universe by accident. We should be aware of the fact that our Father in heaven has also provided us with this rich and precious gift. But the responsibility of finding the key to unlock the door whereby we can utilize more effectively the latent power of the elements is our basic obligation under the principle of free agency.


We in the Church of Jesus Christ of Latter-day Saints should be even more sharply aware of the great promise that is within each of us. We know that our Father has granted us this period of mortal probation to prove ourselves and to show how worthy or unworthy we are in the face of vicissitudes and temptations in life.

Remember that history tells us of many who said "it cannot be done," but true human progress can never be measured by such negative words. If we had believed those words, there would never have been an airplane, an automobile, radio, television, motion pictures, great literature, magnificent art or indeed, the Church of Jesus Christ itself.

We have received rare and precious gifts in the form of a tremendous mental reservoir and the potential energy of our physical elements. The stark challenge of the times is before us. We stand on the brink of veritable catastrophe. Can we pick up the golden key and open the door that leads to greater triumphs for the human spirit?

I am convinced that *it can be done* if we abide faithfully by the principles of the Gospel of Jesus Christ. But this means much more than lip service. It demands a spirit of true dedication, a forward-looking selfless desire.

Let us, therefore, as members of this great and glorious Church, firmly resolve in our minds and hearts to utilize fully the blessings bestowed upon us by our Father in heaven. Such progress would not only be for our own individual salvation, but would also glorify our Father's name throughout the world of man forever.



the "FALL"

by President Joseph Fielding Smith
of the Council of the Twelve

THE prevailing doctrine throughout the world in relation to the fall of Adam and Eve is that they destroyed the original plan of the Creator; thus bringing upon themselves and their posterity a condition of sin, suffering and death, that would have been avoided if they had not yielded to the temptation of Satan. The Fall is often spoken of in the Christian world as "man's shameful fall." It is true that in tempting Adam and Eve, Lucifer hoped to destroy the plan of salvation prepared by our Eternal Father; but to the contrary, he only helped that cause along to its conclusion.

From the revelations coming from the Lord through His servants, we learn that Adam and Eve were not under the power of mortal death before the fall. Lehi informs us that they could have remained in the Garden of Eden; but if they had, "... all things which were created must have remained in the same state in which they were after they were created; and they must have remained forever, and had no end." (2 Nephi 2:22.) Had this condition prevailed it would have defeated the very purpose for which they were placed on the earth.

Long before the earth was formed, in the great council in heaven, it was made perfectly clear that man was to come to this world and pass through a mortal state and partake of all the vicissitudes that mortality brings. This meant that someone would be called upon to come to earth to start the human race, and this blessing fell upon Adam and Eve. However, they had to come in possession of a condition where there was no death; and it would be necessary for them, by partaking of the fruit of the tree so prepared, to change their nature from one where mortal death did not prevail to one where it did. Therefore it was absolutely necessary that Adam and Eve partake of the fruit of the tree so prepared.

In the great council which was held in the pre-existent state, the plan of salvation was discussed and approved; but a conflict arose. Lucifer, who held a position of great prominence and authority, volunteered

(For Course 20, lesson of January 3, "God Gave Us the Family"; for Course 21, lesson of November 22, "The Perfected Celestial Family"; for Course 25, lesson of November 15, "Free Agency"; for Course 8, lesson of January 17, "The First Family"; for Course 10, lesson of January 17, "The Plan Begins to Unfold"; and for Courses 26 and 28, lesson of March 6, "Free Agency," and lesson of March 13, "The Fall.")

brought these blessings

to come to earth and be the redeemer and save all on conditions that he be given the authority of the Father, and that the Father vacate and exalt Lucifer to full authority and command; but Jesus Christ said He would come and be the sacrifice and that the honor would be the Father's forever. (See *Moses* 4:1-3.) This is confirmed by Peter who speaks of the pre-mortal call of Jesus Christ:

Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

But with the precious blood of Christ, as of a lamb without blemish and without spot:

Who verily was foreordained before the foundation of the world, but was manifest in these last times for you. (*1 Peter* 1:18-20.)

We see from these scriptures that the choosing of Jesus to be the Redeemer, to pay the debt incurred by the Fall of Adam and Eve, was well known by the servants of the Lord in former times and that Jesus was divinely chosen in the pre-existence.

Now, the question is, "What blessings come to us out of the Fall?" They are many, but the greater blessings were stated by Mother Eve as follows:

... Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient. (*Moses* 5:11.)

This is perhaps the most concise and complete statement in relation to the results of the Fall that has been recorded.

If there had been no Fall, then the spirits who were waiting for their bodies would not have been born.

Adam and Eve obtained the necessary knowledge of good and evil.

The necessary experiences of mortality would have been denied, for it is essential that mankind have the privilege of the mortal existence with its varied experiences.

The mortal life is a "probationary state," as clearly expressed by Lehi. Mortality is a testing ground to discover what kind of material the souls of men are made of.

The mortal life is also essential to the fulfillment of the divine plan. Without life's trials, temptations, virtues and vices, mankind never could prove itself for the places provided for all after the resurrection of the dead. The family unity never could have been created into the glorious plan which the Father determined before the world was formed. All who sought exaltation would have been denied, and the righteous never could have become sons and daughters of God and joint heirs with Christ in the Father's kingdom. There would have been no Redeemer, and the mission of Jesus Christ would have been frustrated, and the eternal plan of exaltation would have been denied.

Eve pointed out that without the coming of Jesus as our Redeemer to pay the debt that Adam brought upon the world, a world-wide calamity would have resulted.

Jacob, brother of Nephi, has clearly drawn the picture of what would have been, had we had no Saviour, in the following words:

O the wisdom of God, his mercy and grace! For behold, if the flesh should rise no more our spirits must become subject to that angel who fell from before the presence of the Eternal God, and became the devil, to rise no more.

And our spirits must have become like unto him, and we become devils, angels to a devil, to be shut out from the presence of our God, and to remain with the father of lies, in misery, like unto himself; yea, to that being who beguiled our first parents, who transformeth himself nigh unto an angel of light, and stirreth up the children of men unto secret combinations of murder and all manner of secret works of darkness. (2 *Nephi* 9:8, 9.)

These are a few of the outstanding blessings which are given through the fall of Adam and Eve and the redemption wrought by Jesus Christ because of that fall. We, the inhabitants of the earth, are the beneficiaries of these blessings. It is the duty of all members of the Church to cherish them and to show our gratitude to both Adam and Eve for the part they took in the great plan of existence. We must thank our Redeemer for His great part in giving to us one and all the resurrection of the dead; and, through our obedience to His commandments, exaltation in His Father's kingdom.

TWO NATIONS WILL UNITE IN PEACE...

when applied Christianity



comes to palestine

IMEDIATELY following the proclamation in 1948 which created the Republic of Israel from a part of Palestine, neighboring Arab states declared war against Israel. As they watched the heavy Jewish immigration into the area for more than a year prior to the birth of the new nation, they were fearful of the threat to their existence unless this new state was crushed at once. In a short but fierce struggle, the Arabs were disastrously defeated by the surprisingly well-trained and ably-led Israeli forces.

Israel's smashing victory forced the Arab states to sign a United Nations-sponsored truce. This action stopped large scale fighting, but it did not prevent sniping and border raids by both the Arabs and the Israelis. These have continued up to the present time.

During the short war more than 700,000 Arab residents of Israel either fled or were driven by the Israelis—depending on whose version of the event is accepted—to the Arab nations whose boundaries touched those of Israel. Today, 11 years later, these refugees have increased in number to approximately one million souls. They live for the most part in wretched improvised camps in idleness and misery.

The refugees demand that they be returned to their homes in Israel, but Israel refuses to take them. Arab nations to which they fled insist that they must stay where they are until they are returned to their rightful homes. No settlement which has as its purpose the resettlement of the refugees in any other place than their former homeland is acceptable to the Arabs.

These unfortunates are held by the Arab nations as an exhibit of what they describe as Jewish aggression and brutality. The Arabs also use the plight of the

refugees as the basis for their economic isolation of Israel. Israel is not acceptable to them as a member of the Mid-East community. She is not a legitimate nation in their eyes, so they will not negotiate a treaty of peace with her.

The Arabs also fear that Israel will force an extension of her boundaries, at Arab expense, to take care of an expanding population. Conversely, Israel fears that the Arabs will reararm with outside aid and attempt to carry out their threat to push Israel into the sea. These fears dictate and color the over-all policies of the nations involved and keep at a white heat the hatred between Arab and Jew.

In this highly explosive situation Russia has intervened with economic and arms aid for the Arab nations, accompanied by her usual infiltration take-over tactics. This brought affirmative action by the United States through the Mid-East resolution to put a halt to present and future threats of Communist aggression in that area.

British and United States forces, which successfully intervened in Lebanon and Jordan a year ago, have now been withdrawn, and comparative quiet prevails; but no one believes that any of the causes of war have been removed.

United Nations officials and others of the nations of the free world have long recognized that the plight of the Arab refugee is one of the principal obstacles to peace in the Mid-East. These officials have tried unsuccessfully on numerous occasions to get Jews and Arabs to agree on a settlement. The climate of suspicion, fear and hatred existing between the antagonists has been an insurmountable barrier to an accord.

I found this literally to be true in 1953 when I was sent to the Mid-East as a representative of the United States Senate and its Immigration and Refugee Com-

(For Course 12, lesson of January 17, "A Wondrous Land," lesson of January 24, "Palestine," and lesson of January 31, "Life in Palestine.")
*Brother Watkins is a former United States senator from Utah and is currently serving as a member of the Indian Claims Commission.



by Arthur V. Watkins*

mittees, and with the support of the U. S. State Department, to study the Arab refugee problem.

The bitter and almost hopeless state of mind of these people was brought to my attention in numerous meetings, hearings and personal contacts with refugees, local officials and national leaders of the nations involved, as well as the diplomats of our own and other free nations serving in that area.

As the investigation continued, I became deeply impressed with the conviction that only by the application of basic Christian principles could a just and permanent peace be won.

But how to make a practical application of the principles of loving one's neighbor as one's self and of the golden rule was, and still is, the real problem.

To begin with, certain basic backgrounds had to be taken into consideration:

Grinding poverty is the common lot of not only the Arab refugees, but of most of the inhabitants of the Mid-East. It is the cause of much of the unrest which is prevailing.

Great resources of unused land and water exist in the area on which millions of people can be resettled. Projects to put them to use are feasible and sound. Israel and the Arab nations must have help to develop these resources.

Israel, as an independent nation, is an established fact and must be accepted. No one believing in the prophecies of God would contend otherwise.

On my return to the United States, I suggested to President Dwight D. Eisenhower a rough outline of a plan for bringing peace to Israel and the Arab nations based, as I firmly believed, on Christian principles:

1. Guarantee against further expansion of territory by either Jews or Arabs at the expense of one another — a guarantee to be backed by the United Nations,

Great Britain, France and the United States.

2. Payment by Israel of reparations to the Arab refugees for private property abandoned or taken during the Israel-Arab war.

3. Construction of reclamation projects on the Jordan, Euphrates and Tigris Rivers which would put to use water and fertile land not now used, and which would sustain a population of at least four million people.

These projects would furnish not only land and good homes for all the Arab refugees and more, but would also help Israel with its own refugee problem.

4. Funds would be advanced by the United Nations or the United States or both on a loan and deferred-repayment basis without interest, first to help Israel pay reparations to the Arabs and then to cover the cost for construction of the reclamation projects and the resettlement of the refugees on the reclaimed land.

President Eisenhower received the suggestions kindly. In 1955, U. S. Secretary of State John Foster Dulles offered substantially the same program to the Arab States and Israel.

In a speech to the United Nations Assembly in July, 1958, President Eisenhower reoffered the same type of development program but expanded the benefits to a larger area of the Mid-East. He announced that soon sea water would be desalted at a cost which would make feasible reclaiming millions of acres of land in the Mid-East, all of which would help bring an end to hunger and want and provide millions of new homes for the homeless.

Surely this or some other similar practical program of applied Christianity is sorely needed in the Mid-East. Although all offers have been refused, let us hope today's comparative quiet may bring more favorable consideration tomorrow.

We have our free agency. Now . . .

THE DECISION IS OURS

*by Ray F. Smith**

ONE Sabbath day in Jerusalem, Jesus was walking by a pool called Bethesda, which was said to have healing powers. On a mattress near the pool lay a man who for 38 years had been infirm.

Jesus said unto him, "... Wilt thou be made whole?" (*John 5:6.*) What did the Master mean by asking such a question? Of course the man wanted to be made well. For 38 years he had been cared for by others. Someone had given him food, clothing, shelter and other necessities of life; and the Saviour asked him, "Wilt thou be made whole?" He might have phrased the question, "Are you now willing to do your share of the world's work, care for yourself and others; or would you rather lie on your bed and have others care for you?"

I have talked to many men in prison before they go before the Board of Pardons to ask for their freedom. I have asked some the question, "Do you want to be released? Do you want to go back into society?"

They look at me as much as to say, "What a stupid question; of course we want to get out of here."

Then I ask, "Are you willing to do your share of the world's work, care for yourself and others dependent upon you for a livelihood? Or are you one who thinks the world owes you a living? If so, this is the place to collect it: food, clothing, shelter, leisure time, recreation and no expense. The state will even take care of your family. The decision is yours."

In the great plan of life, our Heavenly Father gave us our free agency, and we decide what action to take. We can have or do anything we want if we are willing to pay the price, and there is a price tag attached to everything.

When we left our heavenly home, we were counseled that we were being sent down to earth and that

the memory of everything that had happened to us up to that time would be taken away. Our life on earth was to be a probationary period to see if we could do all things whatsoever that the Lord, our God commanded.

Thus we were all given mortality; we all have so much time to spend—from birth until death. What we buy with this time is up to us. The decision is ours. But when we leave this earth and go back to our heavenly home, we must account for every minute of the time, for every act that we do, for every word that we say and for every thought that has passed through our minds.

In order to make a moral choice, at least two courses must be open. Lehi explained this to his son Jacob when he said, "... it must needs be, that there is an opposition in all things. . . Wherefore, the Lord God gave unto man that he should act for himself. Wherefore, man could not act for himself save it should be that he was enticed by the one or the other." (*2 Nephi 2:11, 16.*)

I was in the grocery store some time ago and, as I reached the checking counter with my cart, a little five-year-old boy was waiting there carefully examining the various pieces of candy. The clerk became somewhat impatient because the boy was holding up a line of customers and said rather gruffly, "Come on, sonny, hurry up; make up your mind!"

He looked up at her and said, "I have only four cents to spend."

What a lesson! "I have only four cents to spend, and I must get the best I can for it." We have only one lifetime to spend. What are we buying with it?

We can follow the advice of the Saviour and receive the blessings predicated upon obedience to His laws, or we can be enticed by the promises of Satan and for our reward reap sorrow, heartache, misery and

(For Course 10, lesson of January 3, "The Great Plan"; for Course 25, lesson of November 15, "Free Agency"; for Course 13, lesson of November 22, "Responsibility"; for Course 20, lesson of February 28, "The Privilege of Improvement"; for Courses 26 and 28, lesson of March 6, "Free Agency"; for Course 12, lesson of January 10, "Why Jesus Established His Church"; and for Course 19, lesson of November 29, "Submission to Secular Authority.")

*Brother Smith is a chaplain at the Utah State Prison.



When God gave us mortal life, He allowed us to use our free agency in deciding between the keys which would lead us back into His presence and the keys which would open the gates to destruction.

degradation. It is as simple, easy and scientific as that. We must first find out what we want and then obey the law upon which its attainment is predicated.

About four years ago a man came into my office at the prison and asked, "Chaplain, what's wrong with me?"

I said, "Suppose you tell me."

His answer was another question, "Is this all there is to life—drunkenness, fighting, robbing, checkwriting and then prison? After two or three years inside these walls, I was released on parole; and then the same things happened and I am back here in prison again? This is the third time I have come back to prison, and it will make a total of seven years."

I asked, "Have you given the Lord a chance?"

He threw up his arms and said: "Are you going to start that old stuff, too? That's all I have heard all my life—preaching, Church, religion. My dad's high up in the Church, and he could get me out of here if he wanted to. The sheriff who arrested me was a good Mormon; so was the judge, and here I am in prison. I hate them all!"

I said, "Why did you come to me? If this is the kind of life you want, just continue in the way you are going. But it seems to me you are paying an awful price for those escapades—or I suppose you call them good times—you have for the short interval between prison terms. You have spent a total of seven years in

prison. In that time you could have had a college education and a mission. What is it you want of life?"

He said, "I would like to be like other men—to have a home, a wife and a family. I would like to have a decent job and be respected in my hometown. I'm tired of being a drunken bum."

Again I asked, "Why don't you give the Lord a chance?"

From then on this man came to our Church services regularly, came into my office to talk and ask questions, sent his tithing to his bishop (his pay in prison was 12 cents a day) and prayed earnestly to Heavenly Father for guidance. In other words, he commenced obeying the laws upon which the blessings he wanted were predicated.

He was soon put in charge of our Sunday morning service. He stopped using tobacco and became a leader among the other inmates—now a leader for good instead of evil. He learned the art of tying flies and in one year was able to make enough extra money to pay all his outside obligations.

This man has been out of prison now for three years and has all the things he asked for that day in my office. He has employment, a home, a wife, a baby son and respectability. He has been ordained an elder in the Church of Jesus Christ of Latter-day Saints and is soon going to the temple. The decision was his!

I have seen many men change their way of life, change their actions, their words and thoughts; and they find blessings of peace, happiness and contentment—things they had never known. I have also seen a great many other men who refuse to put to a test the laws of God and are still living in misery, degradation and sin; enjoying "... that which they are willing to receive, because they were not willing to enjoy that which they might have received." (Doctrine and Covenants 88:32.)

We can have anything we want in this life, if we are willing to pay the price. The decision is ours.

Studies tell us that one out of every ten men who smoke more than two packs of cigarettes a day will die of lung cancer. Even with the aid of surgery the mortality rate remains high.

correlation of tobacco smoking with

LUNG CANCER

by Russell M. Nelson, M.D., Ph.D.*

LATTER-DAY SAINTS have been taught since 1833¹ that tobacco is harmful for man and that the will of the Lord is for His children to avoid its use. Notwithstanding, the people of the world in general are using more and more tobacco each year. Considerable controversy has developed in the past decade over the declaration of many scientists²⁻⁴ that cancer of the lung can be caused by tobacco smoking. The views of Dr. Alton Ochsner, one of the first to express this opinion, were published in the October issue of *The Instructor*.⁵

Magnitude of the Problem

In 1953, the *Statistical Abstract of the United States*⁶ recorded that almost two per cent of the average current family expenditure was devoted to the purchase of tobacco, and the excise taxes on tobacco collected by the Internal Revenue Service amounted to \$1,655,000,000.

In 1930 less than 3,000 deaths in the United States were attributed to lung cancer. Statistics for 1953

showed about 23,000 deaths from this disease,⁷ approximately a 400 per cent increase. Lung cancer now accounts for one per cent of all deaths and is responsible for one-tenth of all cancer deaths;⁸ and among males, deaths from lung cancer exceed all other cancers, accounting for approximately one death in 18.⁹

Retrospective Studies

Some twenty retrospective studies,¹⁰⁻²³ wherein individuals with a known diagnosis of lung cancer were compared with a group of persons who did not have

(For Course 29, lesson of November 1, "The Way to Health"; for Course 19, lesson of December 6, "Practical Religion"; for Course 25, lesson of November 29, "Gospel Standards"; and of general interest.)

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¹Doctrine and Covenants 89:8.

²Wynder, Ernst L., "Laboratory Contributions to the Tobacco-cancer Problem," *Brit. Med. J.*, No. 5118, 1959, pages 317-322.

³Hammmond, E. Cuyler, "Smoking and Death Rates: A Riddle in Cause and Effect," *Am. Scientist*, Vol. 46, No. 4, 1958, pages 331-354.

⁴Doll, Richard and Hill, A. Bradford, "Lung Cancer and Other Causes of Death in Relation to Smoking," *Brit. Med. J.*, Vol. 2, 1956, pages 1071-1081.

⁵Ochsner, Alton, "Tobacco and Cancer of the Lung," *The Instructor*, Vol. 94, No. 10 1959, pages 346-349.

⁶Tobacco Smoking Patterns in the United States," Public Health Monograph, No. 45, 1956, pages 1-111.

⁷Cutler, Sidney J., "A Review of the Statistical Evidence on the Association Between Smoking and Lung Cancer," *American Statistical Association Journal*, Vol. 50, No. 270, 1955, pages 267-289.

⁸Heller, John R., "The Truth About Smoking and Cancer," *U. S. News and World Report*, July, 1957, pages 56-65.

⁹British Medical Research Council, "Tobacco Smoking and Cancer of the Lung," *Cancer*, Vol. 8, No. 2, March-April, 1958, pages 66-68.

¹⁰Breslow, L.; Hoaglin, L.; Rasmussen G. and Abrams, H. K., "Occupational and Cigarette Smoking as Factors in Lung Cancer," *Am. J. Pub. Health*, Vol. 44, 1954, pages 171-181.

¹¹Doll, R. and Hill, A. B., "A Study of the Aetiology of Carcinoma of the Lung," *Brit. Med. J.*, Vol. 2, 1952, pages 1271-1286.

¹²Koulumies, M., "Smoking and Pulmonary Carcinoma," *Acta radiol.*, Vol. 39, 1953, pages 255-260.

¹³Levin, M. L., "Etiology of Lung Cancer," *N. Y. State J. Med.*, Vol. 54, 1954, pages 769-777.

¹⁴McConnell, R. B.; Gordon, K. C. T. and Jones, T., "Occupational and Personal Factors in the Etiology of Carcinoma of the Lung," *Lancet*, Vol. 2, 1952, pages 651-656.

¹⁵Mills, C. A. and Porter, M. M., "Tobacco Smoking Habits and Cancer of the Mouth and Respiratory System," *Cancer Res.*, Vol. 10, 1950, pages 539-542.

¹⁶Muller, F. H., "Tabakmissbrauch und Lungencarcinoma," *Ztschr. f. Krebsforsch.*, Vol. 49, 1939, pages 57-85.

¹⁷Sokolow, D. A.; Gilliam, A. G. and Cornfield, J., "The Statistical Association Between Smoking and Carcinoma of the Lung," *J. Nat. Cancer Inst.*, Vol. 13, 1953, pages 1237-1258.

¹⁸Schreyer, E. L. and Schmeigler, E., "Lungenkrebs und Tabakverbrauch," *Ztschr. f. Krebsforsch.*, Vol. 54, 1943, pages 261-269.

¹⁹Schreyer, E. L.; Baker, L. A.; Ballard, G. P. and Dolgoff, S., "Tobacco Smoking as an Etiologic Factor in Disease," *Cancer Research*, Vol. 10, 1950, pages 49-57.

²⁰Wassink, W. F., "Ontstaansvoorwaarden voor Longkanker," *Nederl. tijdschr. v. geneesk.*, Vol. 92, 1948, pages 3732-3747.

²¹Wynder, E. L. and Comte, A. J., "Lung Cancer and Smoking," *Am. J. Surg.*, Vol. 89, 1955, pages 447-456.

²²Wynder, E. L. and Cornfield, J., "Cancer of the Lung in Physicians," *New England J. Med.*, Vol. 248, 1953, pages 441-444.

²³Wynder, E. L. and Graham, E. A., "Tobacco Smoking as Possible Etiologic Factor in Bronchiogenic Carcinoma: Study of 684 Proved Cases," *J.A.M.A.*, Vol. 143, 1950, pages 329-336.



lung cancer, have been conducted throughout the world. The findings of these studies indicate that lung cancer occurs much more frequently (five to fifteen times) among cigaret smokers than nonsmokers and that there is a direct relationship between the incidence of lung cancer and the amount smoked.²⁴ In addition, Doll²⁵ pointed out that in a study of the recorded death rates from lung cancer in the different parts of the world, there is a fairly close relationship between the national mortality from lung cancer and the national consumption of cigarets in the preceding twenty to twenty-five years. (See Table I.)

Prospective Studies

Further evidence of the increase in excess mortality rates due to smoking has been derived from analysis of three recent prospective studies. Persons were selected, identified as to their smoking habits and followed over a period of years. Doll and Hill²⁶ traced 40,564 British physicians for 53 months. In the American studies, Hammond and Horn²⁷ followed 187,783 men for 44 months, and Dorn,²⁸ conducting a survey for the United States Public Health Service, was concerned with the smoking habits of 244,000 policyholders of

U. S. Government life insurance. The findings of these studies indicate that there is an increased over-all death rate associated with cigaret smoking. (See Figure 1.)

These studies also show that, on a lifetime basis, one of every ten men who smoke more than two packs a day will die of lung cancer. The comparable risk among nonsmokers is estimated at one out of 275.⁸

As a result of these studies, the Surgeon General of the United States Public Health Service,⁸ the Study Group on Smoking and Health²⁴ (organized at the suggestion of the American Cancer Society, the American Heart Association and the National Cancer Institute) and the British Medical Research Council⁹ are all on record as declaring that excessive smoking is one of the causative factors in lung cancer!

Production of Tumors in Laboratory Animals

Laboratory experiments have also confirmed statistical evidence that smoking is related to the incidence of lung cancer. Campbell²⁹ and Essenberg³⁰ have succeeded in producing lung tumors in susceptible mice by exposing these animals to various concentrations of cigaret smoke. Leuchtenberger³¹ has produced cancers and other changes in the mucous membrane when mice were exposed to cigaret smoke for a short period.

(Continued on following page.)

²⁴Bing, Richard J.; Dyer, R. E.; Lilienfeld, A. M.; Nelson, Norton; Shimkin, Michael B.; Spain, David M. and Strong, F. M., "Report of Study Group on Smoking and Health," 1957, pages 1-18.

²⁵Doll, R.; Hill, A. Bradford; Gray, P. G. and Parr, E. A., "Lung Cancer Mortality and the Length of Cigaret Ends," *Brit. Med. J.*, No. 5118, 1959, pages 322-324.

²⁶Doll, Richard and Hill, A. Bradford, "The Mortality of Doctors in Relation to Their Smoking Habits," *British Med. J.*, Vol. 1, 1954, pages 1451-1455.

²⁷Hammond, E. Cuyler and Horn, Daniel, "Smoking in Relation to Death Rates," presented at the annual meeting of the Am. Med. Assn. in New York City, June 4, 1957.

²⁸Dorn, Harold F., "Consumption and Mortality from Cancer and Other Diseases," presented at the Seventh International Cancer Congress, London, England, 1958, pages 1-15.

²⁹Campbell, J. A., "The Effects of Exhaust Gases from Internal Combustion Engines and of Tobacco Smoke upon Mice with Special Reference to Incidence of Tumors of the Lung," *Brit. J. Exper. Path.*, Vol. 17, 1956, pages 149-158.

³⁰Essenberg, J. M.; Horowitz, M. and Gaffney, E., "The Incidence of Lung Tumors in Albino Mice Exposed to the Smoke from Cigarets Low in Nicotine Content," *West. J. Surg. Obst. Gynec.*, Vol. 63, 1955, pages 245-267.

³¹Leuchtenberger, C.; Leuchtenberger, R. and Doolin, P. F., "A Correlated Histological, Cytological and Cytochemical Study of the Tracheobronchial Tree and Lungs of Mice Exposed to Cigaret Smoke," *Cancer*, Vol. 11, 1958, pages 490-505.

CANCER... (continued)

When condensed cigaret smoke was applied to the trachea of dogs for about eleven months, Rockey³² observed numerous tumors. The evidence obtained from these studies is significant in that the findings show the same type of tissue changes as those demonstrated in humans in other research by Auerbach,³³ Chang³⁴ and Hamilton.³⁵

Further laboratory experiments utilizing the application of tobacco smoke condensate to animal skin has resulted in the production of skin cancer. Wynder³⁶ reported that in one experiment wherein 50 per cent tar-acetone solution was applied three times a week to mice, tumors were abundantly present. In successive tests, positive results were also obtained by using three additional strains of mice.^{37, 38} Additional evidence that tobacco tar produces cancer when applied to the skin of mice has been provided by Sugira,³⁹ Bock,⁴⁰ Orris⁴¹

³²Rockey, E. E.; Kuschner, M.; Kosak, A. I. and Mayer, E., "The Effect of Tobacco Tar on the Bronchial Mucosa of Dogs," *Cancer*, Vol. 11, 1958, pages 466-472.

³³Auerbach, O.; Gere, J. B.; Forman, J. B.; Petrick, T. G.; Smolin, H. J.; Muchsam, G. E.; Kassouny, D. Y. and Stout, A. P., "Changes in the Bronchial Epithelium in Relation to Smoking and Cancer of the Lung," *New England J. Med.*, Vol. 256, 1957, page 97.

³⁴Chang, S. C., "Microscopic Properties of Whole Mounts and Sections of Human Bronchial Epithelium of Smokers and Non-Smokers," *Cancer*, Vol. 10, 1957, page 1246.

³⁵Hamilton, J. D.; Sepp, A.; Brown, T. C. and Macdonald, F. W., "Morphological Changes in Smokers' Lungs," *Canad. Med. Assn. J.*, Vol. 77, 1957, page 177.

³⁶Wynder, E. L.; Graham, E. A. and Croninger, A. B., "Experimental Production of Cancer with Cigaret Tar," *Cancer Res.*, Vol. 13, 1953, pages 855-864.

³⁷Wynder, E. L.; Graham, E. A. and Croninger, A. B., "Experimental Production of Carcinoma with Cigarette Tar, Two Tests with Different Mouse Strains," *Cancer Res.*, Vol. 15, 1955, page 445.

³⁸Wynder, E. L.; Lupberger, A. and Grener, C., "Experimental Production of Cancer with Cigaret Tar: Strain Differences," *Brit. J. Cancer*, Vol. 10, 1956, page 507.

³⁹Sugira, K., "Experimental Production of Carcinoma in Mice with Cigaret Smoke Tar," *Gann*, Vol. 47, 1956, pages 243, 244.

⁴⁰Bock, F. G., "The Fact of Cigaret Smoke Condensate Applied to Mouse Skin Under Different Circumstances," *Proc. Am. Assn. Cancer Res.*, Vol. 2, 1958, page 282.

⁴¹Orris, L.; Van Duuren, B. L.; Kosak, A. I.; Nelson, N. and Schmitt, F. L., *J. Nat. Cancer Inst.* (in press).

and Engelbreth-Holm.⁴² Graham⁴³ reported the production of carcinoma in rabbit ears after applying cigaret smoke distillate over a period of six years, five times a week. With 100 mg. painting of a 50 per cent tar-acetone solution, 100 per cent of the rabbits developed tumors.

Lung Cancer in the Nonsmoker

As the statistical and biological evidence confirms the relationship of smoking to increased incidence of lung cancer, some people ask, "Why did one of my friends have cancer of the lung when he had never smoked?" In most instances, this may be attributed to the fact that cancer either may have spread to the lung from another primary source in the body or that one of the rarer types of lung cancer may have been present. These rarer types are not statistically correlated with smoking nor any other known cause. Correlation with smoking exists only with the most common type (epidermoid or squamous) of lung cancer.

Other Considerations

In addition to the voluminous literature on lung cancer and smoking, research has also linked other cancers and diseases to smoking.⁴⁴⁻⁵⁰

As to the effectiveness of filters, studies have failed

⁴²Engelbreth-Holm, J. and Ahlmann, J., "Production of Carcinoma in ST/SH Mice with Cigaret Tar," *Acta path. microbial. Scand.*, Vol. 41, 1957, page 267.

⁴³Graham, E. A.; Croninger, A. B. and Wynder, E. L., "Experimental Production of Carcinoma with Four Successful Experiments with Rabbits," *Cancer Res.*, Vol. 17, 1957, page 1058.

⁴⁴Friedell, H. L. and Rosenthal, M. D., "The Etiologic Role of Chewing Tobacco in Cancer of the Mouth," *J.A.M.A.*, Vol. 116, 1941, pages 2130-2135.

⁴⁵Gertler, M. and White, P. D., "Coronary Heart Disease in Young Adults," Harvard University Press, 1954, pages 16-18.

⁴⁶Joules, H., "A Preventive Approach to Common Diseases of the Lung," *Brit. Med. J.*, Vol. 2, 1954, pages 1259-1263.

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to establish that a mechanical filter can selectively remove from tobacco smoke those agents which cause cancer.²

Summary

Statistical research throughout the world by numerous investigators has established a definite correlation between lung cancer and cigaret smoking. Laboratory experiments have shown that tobacco can produce cancer in several strains of mice and other species of animals. These findings have resulted in statements being issued from various governmental and cancer research agencies that the more contact an individual has with tobacco, the more likely are his chances for developing lung cancer. Latter-day Saints should be aware, not only of the revelations concerning this issue, but of the increasing scientific evidence that tobacco is not for man.

(Gratitude is expressed to Miss Yvonne Faux and Mrs. Doris Lefevor for their help in preparing this review.)

¹Lillenfeld, A. M., Levin, M. L. and Moore, G. E., "The Association of Smoking with Cancer of the Urinary Bladder in Humans," *A.M.A. Arch. Int. Med.*, Vol. 98, 1956, pages 129-135.
²Moore, G. E.; Bissinger, L. L. and Proehl, E. C., "Intraoral Cancer and the Use of Chewing Tobacco," *J. Am. Geriat. Soc.*, Vol. 1, 1953, pages 497-505.
³Oswald, N. and Medvet, V. C., "Chronic Bronchitis: The Effect of Cigarette-smoking," *Lancet*, Vol. 2, 1955, pages 843, 844.
⁴Palmer, K. N. V., "The Role of Smoking in Bronchitis," *Brit. Med. J.*, Vol. 1, 1954, pages 1473, 1474.

Table 1²⁵
Mortality from Lung Cancer and Consumption of Cigarets in Sixteen Countries

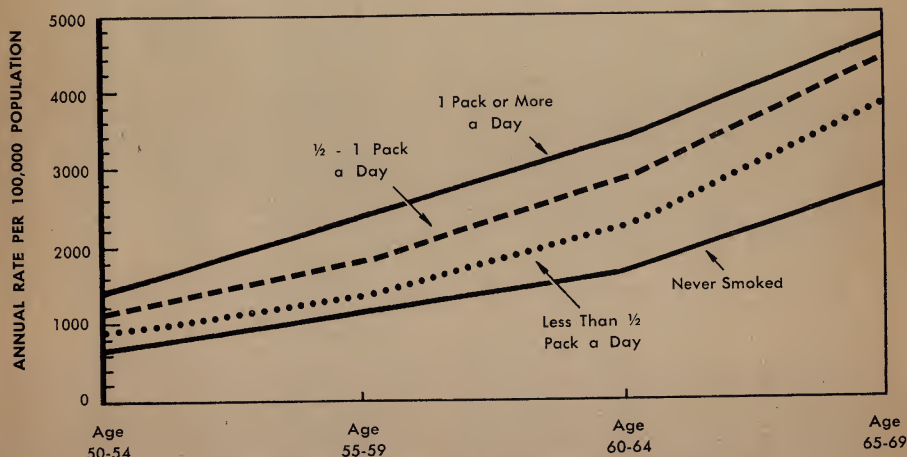
Standardized Mortality of Men from Cancer of the Lung in Years 1952-1954.
Rate per Million.

Mortality Group:	Country:	Rate	Cigaret Consumption in the Year 1930: (per adult)
Over 300	England and Wales	461	1,378
	Finland	433	1,662
	Austria	380	960
200-299	Netherlands	276	632
	Belgium	254*	1,066
	Switzerland	236**	706
	New Zealand	216	478
	U. S. A.	202**	1,296
100-199	Denmark	179	465
	Australia	177	504
	Canada	176	760
	France	140	585***
	Italy	110**	455
Under 100	Sweden	89**	388
	Norway	77	359
	Japan	40	723

*1954.
 **1951-53.
 ***1951

Total Death Rates

Figure 1²⁵



Death rates by number of cigarettes smoked per day. Men with a history of regular smoking only.

CREATION OF THE EARTH

... an ongoing process

by Carl J. Christensen

At a general conference of the Church of Jesus Christ of Latter-day Saints, just a little more than two months before his martyrdom, the Prophet Joseph Smith gave a powerful and illuminating funeral sermon for a member named King Follett, who had been crushed while digging a well. Among other things important to an understanding of the Gospel, the prophet discussed the meaning of the word *create*. He said:

... The word *create* came from the word *baurau*, which does not mean to create out of nothing; it means to *organize*; the same as a man would organize materials and build a ship. Hence we infer that God had materials to organize the world out of chaos—chaotic matter, which is element, and in which dwells all the glory. Element had an existence from the time He had. The pure principles of element are principles which can never be destroyed; they may be organized and reorganized, but not destroyed. They had no beginning and can have no end.^{1, 2}

Orson Pratt, one of the first apostles in the Restored Church and a powerful scientist and philosopher who supported by his study the truths revealed by Joseph Smith, wrote a pamphlet entitled "Great First Cause." In this pamphlet he says:

As all substances and forces are eternal, the probability is that they have *eternally been engaged in some kind of operation*. . . from geological inquiries it is highly probable that the elements of our globe have undergone a series of organizations and disorganizations, during countless ages that are past, compared with which the age of our present world forms but a link in the endless chain.³

This statement indicates Brother Pratt's belief that the earth has undergone a series of organizations and reorganizations and that the creation of the earth must be an on-going process.

Creation then, in the larger sense, is the organization

(For Course 8, lesson of January 3, "Our Earth"; for Course 2, lesson of January 19, "The Lord Created Our Earth"; and of interest to all Gospel teachers.)

¹Smith, Joseph, *History of the Church*, Vol. VI, 1950 edition; Deseret News, Salt Lake City, Utah; pages 308, 309.

²This is a fundamental principle on which all modern scientific theory is based. Only one slight expansion of the idea is necessary. This is, that substance (matter) and energy are two different manifestations of the same thing. Einstein gave us the law of transformation between these two manifestations ($E=MC^2$); and through our understanding of the processes of atomic energy, the atomic scientists are daily causing matter to become energy and energy to become matter; but no part of the matter-energy combination is ever brought into being nor destroyed.

³Pratt, Orson, "Great First Cause," *O. Pratt's Works*, 1852; Published by Franklin D. Richards, Liverpool, England; pages 14 and 5.

of matter, which has eternally existed, into some purposeful form. When the Lord said "... We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell," he was speaking of a particular creation in a long series of creations from the same material. (*Abraham* 3:24.) The purpose of this particular creation was to make an abode whereon the spirits of men could take on mortal (material) bodies. This particular creation is finished, for man is here, and the present earth is a fit abode for his mortal body. But this is not the end. The Lord has another purpose for the earth when this particular mission is finished. The *Tenth Article of Faith* affirms "... the earth will be renewed and receive its paradisiacal glory." The Lord has told us about this in His scriptures.⁴ According to these, we must believe the divine act of creation (organization) of the earth for its next mission is not finished, but that it will be reorganized until it is fit for an entirely new and different mission.

These are beliefs of all Latter-day Saints. But the Lord has not told us in any detail how the processes of organization for new creations are to take place. Man, if he wills to know this, is left to determine it for himself by studying nature, by privately interpreting the scriptures and by philosophical considerations. Accordingly, we have differing ideas on this matter, all of which should be considered as tentative, the final understanding awaiting still better evidence than we now possess.

Some think the work of reorganization is a slow process with little change being observable during the life of a man. Others think the reorganization will be cataclysmic, at which time the whole earth will be altered to its new form in one tremendous moment. Actually, both positions probably have an element of truth, and both kinds of change are teamed together to finally make over our earth for its next assignment.

Let us consider a few examples of both types:

The island of Krakatau, near Java, blew up as a great volcano in 1883. Where there had been an island 18 square miles in area rising to a height of one-half mile above the sea, there was, after the explosion, only a hole one thousand feet deep in the ocean. This explosion puts to shame the mightiest atom blast which man has so far been able to create. Over a widely dispersed area, 36,000 humans lost their lives by tidal wave, the sound of the explosion was heard 3,000 miles away and the atmosphere was filled with dust which took two years to settle and which was distributed over the entire earth. This dust in the high atmosphere caused brilliant sunsets, memorable sunrises and a ring, called Bishop's ring, around the sun, which was somewhat like the ring frequently observed around the moon while clouds are beginning to accumulate. Geol-

⁴See *II Peter* 3:10-12; *Moses* 1:38; *Doctrine and Covenants* 29:23; 68:21; 77:1; 8:26; 130:9; 133:24.

ogy gives evidence of many such events having taken place on the earth's surface, mostly before history was recorded by man.

On Feb. 20, 1943, an American Indian farmer living in the village of Paricutin, Mexico, about 150 miles from Mexico City, was plowing his field to plant corn. In his own words this is what happened:

Suddenly I heard the ground in front of me snort and there was smoke coming out of the earth, and I thought the world had caught fire. The ground thundered for ten minutes and water seemed to be running down low. Then the ground hissed, and I saw smoke. . . Everybody in Paricutin was frightened and many fled to San Juan. . . My family went away, but I slept in Paricutin that night . . . but when the ashes buried the village I had to join the others.⁵

Thus a volcano was born. After nine years it died as a volcano; but it had completely altered the face of the earth in its vicinity. A lifetime resident of the area wrote in his diary on March 20, 1952:

Our volcano of Paricutin is like a dream, in which we visualize the activity and fury of its eruptions for nine years and four days. That we actually saw it come into being, grow and then die, seems to be completely unreal; but Paricutin actually cannot be a dream, for the high mountain now present is an irrefutable witness before the world.⁶

A few weeks ago a violent earthquake shook Montana and the Yellowstone National Park region. Great cracks were opened in the earth, and a mountain slid into a valley making a great dam across the canyon and creating a lake that did not theretofore exist. Some of the geysers in Yellowstone Park which were active became silent; and some, which had quit in past ages, were brought into activity. In a terrifying few moments a score or more people were buried by a mountain which slid down on their camp site. For them this

⁵Jagger, T. A. "Volcanoes Declare War," *Paradise of the Pacific*, 1945; Limited Press, page 125.
⁶*Transactions, American Geophysical Union*, Vol. 35; 1954; page 494.

THE GRAND CANYON OF THE COLORADO
an open page in creation's textbook.



change in the earth's surface was a catastrophe of first magnitude; for us who were further removed from the center of the disturbance, it was an example of a change in the earth's surface on a limited scale, but an alteration of significance, nevertheless.

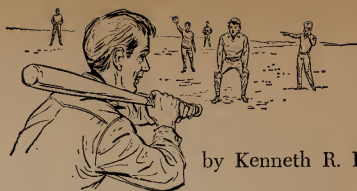
Salt Lake City lies a few hundred feet above the present level of the Great Salt Lake. A few thousand years ago Salt Lake City was under about 800 feet of water. It was near the bottom of a great lake called Lake Bonneville. Geological investigation informs us this huge Lake Bonneville has been here and has gone at least four times in the past. Could it be that it now is in one of its dry stages, prepared so by the Creator, so that the followers of the Restored Gospel could have a place of sanctuary where the Gospel could grow and flourish?

When we examine the mouth of a great river where it enters the ocean, we observe great deltas built entirely from silt which the water of the river has picked up in the highlands. The building of a delta is a very slow process wherein the high places of the earth are made low and the material carried to a low place where it is deposited so as to give vast new land masses. The extent to which this process transforms the face of the earth is made evident in the grandeur of the great canyons and gorges carved out of high plateaus by the Colorado River. One must see this fantastic land to appreciate how water running continuously and for a long time over the surface of the earth can entirely alter that surface.

Yes, a reorganization of the earth is going on right before our eyes. It seems probable that this is an act of creation wherein the earth is gradually being shaped for its next divinely-appointed destiny; and if our days on earth were millennia rather than years, we would perhaps witness mighty changes wrought in the earth as it is prepared for its next assignment.

ROLE PLAYING . . .

to reveal inner feelings



by Kenneth R. Hardy*

AT a ward canyon outing, a group was playing "rounders." A teen-age boy and a man were batting, and the fielders were having a difficult time putting them out. Then the man hit an easy grounder to the pitcher, trotted toward first base and was easily put out. To anyone watching the game, it was obvious that he deliberately grounded out. Why?

Probably two factors contributed in part:

First, he felt sympathetic toward the fielders, who seemingly were not having nearly as much fun as he. He was sensitive to their feelings, because he had played in the field many times himself and knew from experience what it felt like (he had played the fielder's role); and because he could tell by the countenances, postures and remarks of the fielders that they were becoming discouraged.

Second, batting was not an ego-threatening activity for him, at least now that he had demonstrated his prowess. This made it possible for him to ground out without ego-damage. The fact that this situation was not ego-threatening made it possible for the adult to be sensitive to others' feelings and to use these feelings as a basis for action.

Limitations of Daily Experience

This example points up some things usually missing in daily life which are capitalized on in role playing. One commonly plays just one role in relationship to others.

In rounders softball, on the other hand, one plays all positions including batter, thus he knows how others feel by being "in their shoes." This is one of the fine values of role playing.

In real life egos are continually on trial. It may be most important to an individual that he be a good parent, a good teacher, a good neighbor or friend. This makes it easy for him to disregard or distort reactions of others which might imply that he is considerably less than perfect. A host of ego-protective devices prevents him from learning how others feel, because he is anxious about or afraid of how they really feel toward him.

Role playing, on the other hand, has the advantage of being make-believe to a certain degree; students are

not playing themselves, and the consequences of doing the wrong thing are not serious nor lasting.

Furthermore, each person has learned through years of training to mask his negative feelings toward other people, for fear of hurting them or losing their friendship. This also makes it difficult in turn to discover how others feel toward him.

How many parents know how their children feel about them as heads of the household? How does one know how others with whom he works feel about his leadership or participation?

What do friends find pleasing or offensive in their relationships with each other?

When a person helps others, does he make them feel inferior, dependent, hostile; or do they feel adequate, grateful but not subservient?

Role playing is useful both in providing conditions where such feelings can be honestly expressed and accepted and in helping one to gain skill in giving and receiving such information in ways which help rather than hurt. Through enacting specific situations in a semi-real setting, role playing can be a valuable tool for learning about the inner feelings of people. It is useful both in the diagnosis of problems in personal relationships and in the exploration of ways to prevent or solve these problems. Also, it creates class interest and enthusiasm and is highly enjoyable.

The Nature of Role Playing

Role playing might be likened to acting without a script. Under the guidance of a director or leader, a situation involving a problem of human relationships is defined by the group; the persons involved are indicated; members of the group assume roles; the role players and audience are briefed; and the role playing proceeds.

Afterward, the group analyzes the action with the feelings of the participants and observations of the audience expressed as the core of the discussion. Looking at each of these aspects in some detail will provide a better idea of the nature of role playing and will give opportunity to note some of the problems in making it a meaningful and beneficial experience for everyone.

Defining the Situation and Actors

It is essential that the situation chosen be one which is real and significant to members of the class. Otherwise there will be little interest generated, and

(For Course 23, lesson of January 24, "Teaching about Inner Feelings of People"; and of special interest to all Gospel teachers.)

*Dr. Hardy is associate professor of psychology at the Brigham Young University.

the members will be unable to play the roles adequately.

The usual source of role-playing situations will be class discussion of the lesson, from which the class and leader together may construct a scene. However, since this requires some familiarization and confidence with the technique, it may be necessary to use one or two situations prepared in advance for the group's first experiences with role playing. These should be carefully chosen and prepared to fit in with lesson material so they are appropriate to class discussion at the time.

It is important to remember that the problem should be as close as possible to those problems which the class members are actually experiencing, *without* being so personal that members are acting out their own lives and thereby exposing themselves too much.

Each of the characters represented must be described sufficiently so the actor can feel himself in the role. Care should be taken to avoid the extremes of either making the person so stereotyped and inflexible that he becomes a caricature or of making the role so ill-defined that an improper characterization occurs.

Volunteers may assume the several roles, or assignments may be made. Initially, assignments should be made to members who are most at ease in front of others; the more self-conscious ones can be induced to participate later. In general, the person suggesting the problem should not play himself, as this creates too much ego-involvement.

Briefing

Usually instructions to role players are in two parts:

General information is given to all concerning the problem situation and the identity and known characteristics of the people involved.

Then private information is given to the role player himself, which usually consists of his character's feelings, thoughts, perceptions and desires, of which the others are unaware. These instructions mirror the conditions which pertain in daily life — in those things which are known about one another.

One help in getting the person "into role" after the instructions have been given is to have the player describe the person he represents to the director. This provides a check to insure his proper grasp of the role. He can then review his role while the audience is being readied.

The audience should first be informed of the nature and background of the situation (this may be the same as the general information given to the role players), then given their task instructions. Various members of the audience may be asked to identify themselves with given roles or to observe certain persons or aspects of the scene for reporting to the group.

Few props are needed in role playing; imagination can supply those lacking. Once the audience and players are briefed and ready, the scene may proceed without interruption until stopped by the leader.

Cutting and Analysis

As soon as sufficient data are manifest for a profitable discussion, the role playing is stopped. Knowing when to "cut" is a skill which develops with experience. Usually only five to ten minutes are needed to bring out rich material for analysis.

Probably the most important thing to keep in mind is to remain extremely alert during the role play, being ready to use whatever develops.

To stimulate and guide the discussion, the leader will want to ask the role players to report their perceptions and feelings and the audience to report their observations. The leader's job is to summarize points brought out in the class discussion. He must have enough faith in the validity of people's feelings (and in the principles of the Gospel) to allow insights to emerge from the total experience. He must also watch that members do not criticize one another as individuals, but rather evaluate in a non-personal way the role behavior exhibited.

Varying the Method

Although many variations can be used in role playing, only a few can be mentioned here. It may be desirable, for example, to replay the scene using different actors and observing the outcome with another's interpretation of how to handle the situation. Or, the original players may switch roles to see how different the problem may seem from another person's point of view.

Another device is multiple role playing. The total class is divided into small groups and the scene enacted by all groups simultaneously, following which the groups report in a general discussion.

Role playing provides an almost unique opportunity to become more sensitive to the feelings of others and to try out new ways of acting toward them. This can aid immeasurably in achieving more satisfying and more Christlike relationships between class members.

It is strongly urged that the class leader of the teacher-training course locate someone in the area who has conducted role playing and invite him to demonstrate the technique to his class. This might well be done on a stake basis.¹

The following sources will prove helpful in planning and preparing a role-playing situation:

1. Klein, Alan F., *Role Playing in Leadership Training and Group Problem Solving*, 1956; Association Press, New York, N.Y. (Probably the best single reference.)

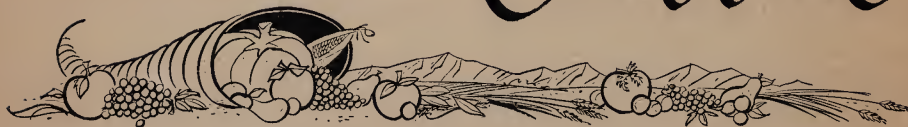
2. Maier, Norman R. F., *Principles of Human Relations*, 1952; John Wiley & Sons, Inc., New York, N. Y.; chapters 4 and 5. (Excellent on values of role playing; also gives many situations to be played.)

3. Zander, Alvin, and Ronald Lippitt, "Reality Practice as Educational Method," *Sociometry*, Vol. 7, 1944; pages 129-151. (Very good on preparation for role playing; detailed example given.)

¹A later article is planned that will illustrate the use of role playing identification of characters and an outline of the problem to be examined. The 1960 Sunday School convention film, "Open My Eyes," demonstrates the use of this method.

LET US THIS DAY EXPRESS OUR . . .

Gratitude



IN going to Jerusalem, Jesus passed through Samaria and Galilee.

And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

And they lifted up their voices, and said, Jesus, Master, have mercy on us.

And when he saw them, he said unto them, Go show yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

And fell down on his face at his feet, giving him thanks: and he was a Samaritan.

And Jesus answering said, Were there not ten cleansed? but where are the nine?

There are not found that returned to give glory to God, save this stranger.

And he said unto him, Arise, go thy way: thy faith hath made thee whole. (*Luke 17:12-19.*)

In this age of complacency, how prone we are to take our hard-won freedoms, our myriad of comforts, our opportunities to achieve and excel, for granted! How many, on bended knees, daily thank our Heavenly Father for these many blessings and ask him to guide us in using them wisely and in preserving them?

Human liberty, freedom to choose for ourselves the courses of action we will follow, the right to worship God unmolested, according to the dictates of our own conscience—these gifts of God are vouchsafed to us in America by our inspired Constitution.

When I was a small boy in Springville, Utah, in the early 1890's, each year on Thanksgiving Day people assembled in the old meetinghouse to pour out their thanks to God for His many blessings to them.

There were, among that number, several who had known the Prophet Joseph Smith. Our bishop, Nephi Packard, told of being held on the Prophet's lap and of hearing Joseph Smith tell of his first vision — of

seeing God the Father and His Son, Jesus Christ and of talking with Them.

When one of these men was called upon to give the prayer of gratitude and thanksgiving, we knew that he was talking directly to God. These men had been through the hardships of pioneer days and were really grateful.

On a number of such occasions, I was asked to recite "The First Thanksgiving Day" by Margaret Junkin Preston. Mother always coached me until I knew every word and the meaning of the key words, so that I could emphasize them in giving my recitation. Then I would go up on the stand with my father, who, by then, had been made bishop of Springville Third Ward.

These were most reverential occasions, and we always looked forward to them.

Today, Thanksgiving Day is too largely looked upon as a day of merriment, of going to football games and then of gorging ourselves with food. Thanksgiving Day has become a feast day instead of a day for prudent appraisal of our freedoms, the means of perpetuating them nationally as well as individually and of expressing our gratitude to God for them.

The concern which our founding fathers had for us who are enjoying what they gave so much to attain is partly expressed in the following sage counsel to the American people written by Thomas Jefferson almost 200 years ago:

I place economy among the first and most important virtues and public debt as the greatest of dangers to pursue our independence. We must not let ourselves load us with perpetual debt. We must make our choice between economy and liberty, or profusion and servitude. If we can prevent the government from wasting the labors of the people under the pretense of caring for them, they will be happy. The same prudence which in private life would forbid our paying our money for unexplained projects, forbids it in the use of public money.¹

—General Superintendent George R. Hill.

(For Course 1a, lesson of November 22, "Thanks to Our Heavenly Father"; for Course 3, lesson of November 15, "We Have Thanksgiving Day," and lesson of November 22, "People Were Thankful"; for Course 14, lesson of February 28, "Miracles in Galilee"; and for all Gospel teachers.)

¹*Sunshine Magazine*, Vol. 36, No. 9, September, 1959; The Sunshine Private Press, Litchfield, Illinois; page 74.





"Harvest of Souls"

THE STORY

On April 6, 1830, Joseph Smith and five other men met at the home of Peter Whitmer, Sr., and proceeded under direction of the Lord to organize the Church of Jesus Christ of Latter-day Saints. With Joseph were his brothers, Hyrum and Samuel H. Smith, and Oliver Cowdery, Peter Whitmer, Jr., and David Whitmer. Soon after, several others joined the Church — primarily members of the six men's families and their friends.

By June, 1830, the first missionary journey in the Church was taken by Samuel H. Smith. He was set apart at that time and traveled to the east. Samuel was discouraged in his efforts, but he continued his work. He loaned a copy of the Book of Mormon to Reverend John P. Greene, a Methodist minister and brother-in-law of Brigham Young. Brother Greene read the book and was converted. This same book helped to convert Brigham Young, Heber C. Kimball and several others. In less than two years, the families of the Kimballs, the Greenes and the Youngs were baptized.

Within a few months after Samuel Smith had visited Reverend Greene, other people had heard the Gospel's message and many were baptized. Among these were Parley P. Pratt and his brother Orson. At a Church conference held at Fayette, New York, Sept. 26, 1830, the Church membership was 62, and several more were baptized during the conference.

It was also in the fall of 1830 that Sidney Rigdon, a Campbellite preacher, was contacted by Oliver Cowdery, Parley P. Pratt, Ziba Peterson and Peter Whitmer, Jr. These missionaries were sent to preach to the Lamanites and other people as opportunity presented itself. But on the way they stopped in Mentor, Ohio, and preached to Rigdon and his flock. He and his wife were baptized along with many of his followers. During the four months the missionaries journeyed, they preached the Gospel to thousands of white people and two nations of Indians. This was the first missionary journey west of New York State.

In June of 1837 another momentous event occurred in the harvest of souls. Heber C. Kimball, Willard Richards, Orson Hyde and Joseph Fielding left Kirtland, Ohio, the headquarters of the Church, for their mission to the British Isles. The inspiration of the Prophet to send missionaries to Great Britain was justified, for in the course of a few months, thousands of people were baptized. Many of these Saints later emigrated to the United States.

In July, 1839, the Prophet called other apostles together and told them the time had come for them to go on missions to England.

It took courage for these men to go across the ocean to preach the Gospel. They were to go without purse or scrip. Many left their families in poverty, destitute and ill.

But these amazing missionaries met with success. Wilford Woodruff stated in his journal that in the 30 days after his arrival in Herefordshire, he baptized 45 preachers and 160 members of the United Brethren. During eight months he brought over 1,800 people into the Church.

Orson Hyde left England in April of 1841 and went to Jerusalem, where he dedicated that land for the return of the children of Israel, more especially, for the House of Judah.

(Continued on opposite back of picture.)

(For Course 7, lesson of December 13, "Our Missionaries"; for Course 11, lesson of December 13, "Expansion of Mormonism"; and for Course 29, lesson of December 27, "A World Religion.")





HARVEST OF SOULS

Detail from Mural Painting
by Edward T. Grigware.

"Harvest of Souls"

THE STORY (continued)

The accomplishments of the apostles, who returned to Nauvoo on July 1, 1841, some 18 to 20 months later, were many. "They had published an edition of five thousand copies of the Book of Mormon; and an edition of three thousand copies of the Hymn Book; over fifty thousand tracts and pamphlets; had established a permanent magazine, the *Millennial Star*; organized an emigration agency for the gathering of the Saints to Zion, and had been instrumental . . . in bringing" many of the people to a knowledge of the Gospel.¹

Missionaries were also sent out to various parts of the earth in 1849. Erastus Snow, John Taylor, Lorenzo Snow, George Q. Cannon and Parley P. Pratt were some of these who preached the Gospel in the foreign mission fields.

After the Saints arrived in the Salt Lake Valley, this harvest of souls continued. Missionaries were sent to other places in numbers. In 1857, 74 missionaries were called to go on missions in the Eastern United States and to the European Mission. Brigham Young instructed these missionaries to travel east to the Mississippi using handcarts. These young men began their long journey in April.

Since that time, thousands of young men and women have been sent to preach the Gospel in many countries.

The leaders of our Church are great missionaries, also. Our own President David O. McKay, a great lover of the Gospel, has been a messenger of good will to people all over the world. He, among others, is a true missionary; and like other missionaries before him, he has a true testimony of the Gospel. These great missionaries down through the years would agree with him when he said, "I testify to you that God lives! . . . As surely as you can tune in on the radio and hear voices from afar, so sure am I that God our Father lives, and the soul of man can commune with Him through the Holy Spirit. I give you that as my testimony; I know it."²

THE PICTURE

After the Church was formally organized, Joseph Smith and his early converts traveled to neighboring towns and countryside preaching the Restored Gospel. They showed people the Book of Mormon and told them about it. They were so fervent in their belief and their joy in the Gospel was so great that people began to listen and believe.

In the picture the Prophet is talking to a group of interested listeners and telling them about the Book of Mormon.

The artist has done a remarkable piece of work in painting the figures of the people. It is interesting to study their faces, so intent on the message they are receiving.

This picture could also depict our present-day situation, because the harvest of souls is still going on. Our missionaries are going into all corners of the United States and into foreign lands to bring the Gospel message to those who are willing to receive it.

—Hazel W. Lewis.

¹Smith, Joseph Fielding, *Essentials in Church History*, 1928 edition; Deseret News Press, Salt Lake City, Utah; page 285.
²McKay, David O., *Gospel Ideals*, 1953 edition; *The Improvement Era*, Salt Lake City, Utah; pages 22, 23.



BM12

BM1



MANY years had passed since Samuel the Lamanite had prophesied to the people of Nephi and had told them that Jesus Christ, the Son of God, would come to this earth. But they did not believe him. He had told them of those things which would happen at His coming, but still they did not believe. The Nephites were hard of heart and unbelieving

CHRIST AMONG THE NEPHITES

Part I of a Flannelboard Story by Marie F. Felt

Flannelboard figures to be used with story. (To remove flannelboard insert from magazine, bend staples open and remove center spread picture then slip off insert which should be mounted on flannel and cut out.)

when he told them that Jesus would be put to death after He had completed the work His Father had sent Him to do. Samuel told them of signs that they might know when this had taken place. [End of Scene I.]

As a prophet of God, all that Samuel had told the Nephites came to pass. As Jesus hung on the cross just outside Jerusalem, a great storm arose in the land of the Nephites — “. . . such an one as never had been known in all the land. And there was also a great and terrible tempest; and . . . thunder, insomuch that it did shake the whole earth. . .

“And it came to pass that when the thunderings, and the lightnings, and the storm, and the tempest, and the quakings of the earth did cease . . . behold, there was darkness upon the face of the land.” This great darkness lasted for three whole days. During this time there was much “. . . howling and weeping among all the people . . . because of the darkness and the great destruction which had come upon them.” (3 *Nephi* 8: 5, 6, 19, 23.)

As the people were mourning over their great losses and the destruction which surrounded them, they heard the voice of Jesus speaking to them and saying:

“Behold, I am Jesus Christ the Son of God. I created the heavens and the earth, and all things that in them are.” Then He asked them to repent: to come unto Him “. . . as a little child, . . . for of such is the kingdom of God. . .” (3 *Nephi* 9:15, 22.)

Now all the people heard Jesus speak and were greatly astonished. Their surprise was so great that they forgot the terrible things that had taken place, and “. . . there was silence in the land for the space of many hours.” (3 *Nephi* 10:1.)

“And now it came to pass that there were a great multitude gathered together, of the people of Nephi, round about the temple which was in the land Bountiful; and they were marveling and wondering one with another, and were showing one to another the great and marvelous change which had taken place.” They also talked of Jesus Christ and the signs they had been given to tell of His death.

(For Course 9, lesson of November 22, “The Coming of the Saviour to the Nephites,” lesson of November 29, “Christ’s Teachings to the Nephites,” and lesson of December 6, “Christ Among the Nephites”; for Course 13, lesson of November 1, “Christ Among the Nephites.”)

As they were talking, "... they heard a voice as if it came out of heaven; ..." but they did not understand it. "... It was not a harsh voice, neither was it a loud voice; ..." Instead it was a small but very powerful one.

As the voice spoke to them the third time, they seemed to understand it better. It said to them, "Behold my Beloved Son, in whom I am well pleased, ..."

Immediately they looked up toward heaven. There "... they saw a Man descending out of heaven; and he was clothed in a white robe; and he came down and stood in the midst of them; ..." Not knowing who it really was "... they thought it was an angel that had appeared unto them." [End of Scene II.]

As He stood there, however, this Man "... stretched forth his hand and spake unto the people, saying: Behold, I am Jesus Christ, whom the prophets testified shall come into the world.

"... When Jesus had spoken these words the whole multitude fell to the earth; for they remembered that it had been prophesied among them that Christ should show himself unto them after his ascension into heaven."

As He stood before them, Jesus invited the people to arise and come unto Him. He told them to thrust their hands into His side and also to feel the prints of the nails in His hands and in His feet, that they might know He was "... the God of Israel, and the God of the whole earth, and ... [had] been slain for the sins of the world."

Slowly the people came toward Jesus to do as He said. As they passed by Him, they felt His side and the prints of the nails in His hands. Then they knew for sure that this was Jesus of whom the prophets had spoken. Together they cried out with one accord, say-

ing: "Hosanna! Blessed be the name of the Most High God! And they did fall down at the feet of Jesus, and did worship him." (3 Nephi 11:1, 3, 7, 8, 9, 10, 12, 14, 17.) [End of Scene III.]

(An enrichment for this story might be the singing by the teacher or two older Senior Sunday School children of the new Christmas carol, "Star Bright." See page 322 of the October, 1959, INSTRUCTOR.)

How To Present the Flannelboard Story

Characters and Props Needed for this Presentation Are:

Samuel the Lamanite preaching to the people of Nephi from the Wall. (BM1.)

A group of people, some sorrowful, as they view this destruction, others looking up toward heaven, hearing the voice of our Heavenly Father; also later, the voice of Jesus. (BM10.)

A group of people gathered in a worshipful attitude. (BM11.)

Jesus descends out of heaven. (BM12.)

Order of Episodes:

Scene I:

Scenery: The wall of Zarahemla in the land of the Nephites.

Action: Samuel (BM1) is seen preaching.

Scene II:

Scenery: A Nephite city showing evidences of great destruction.

Action: The voice of Jesus is heard speaking. Some people are viewing the destruction, others are looking up in surprise to see who is speaking (BM10). They see Jesus descend from heaven (BM12).

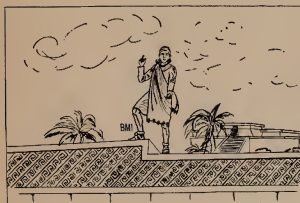
Scene III:

Scenery: Same as Scene II or an open field.

Action: Jesus stands with His arms outstretched (BM12).

He tells who He is. He invites the people to come see and feel His wounds. The entire multitude is seen kneeling in a worshipful attitude. (BM11 as well as BM10.)

Suggested Scene Staging



Scene I



Scene II



Scene III

To Purchase Supplementary Figures for This Story—

The cutout packet, "Samuel, the Lamanite," has some additional figures which may be used to illustrate the forefront of this story. This packet is published and distributed by the Deseret Book Company, 44 East South Temple, Salt Lake City, Utah. It sells for \$1.25, postage prepaid.

These flannelboard characters stand 12 inches tall and are

reproduced in rich, full color. Figures are printed on paper requiring no additional backing. To use, just cut out the figures and scrape the back to cause the paper fibers to stand.

For Next Month's Story—

Next month's flannelboard story will be a continuation of "Christ Among the Nephites." This story will assist teachers of Courses 9 and 15.



As we seek to gain an understanding and knowledge of our fellow men, we must remember that each human being is different and has always been so. It

is for us to recognize these differences, and, rather than to attempt to change them, to bring out that special gift possessed by each particular individual.

UNDERSTANDING OUR FELLOW MEN

HOW can I gain an understanding of my fellow men?" is a question of importance to Gospel teachers. An answer to this question is sought by conscientious instructors and applied continually to their students.

Love and understanding of fellow men come by knowing how people think and feel and knowing their needs. Much valuable information can be gained from the persons themselves, as they are in their homes, as they are at work or school, as they are at social functions, as they are at Church, as they converse with others and as they are enjoying a period of relaxation. Books, public lectures, radio and television programs, along with articles in current magazines and newspapers, can aid us in learning about people. Interviews with others who have contacts with these individuals are helpful.

Time spent in seeking knowledge about others will bring rich rewards in greater understanding of people. Then, too, we must not forget to study ourselves and determine why we behave and react as we do. An alert person can constantly add to his store of information and knowledge about people.

One of the first principles we must keep in mind as we study human beings is that every person is different. Look at the leaves on the trees and the blades of grass in the lawn. They are alike and yet they are all different. So it is with human beings. Sometimes we make the mistake of wanting people to be alike and are unhappy when they are not. We must remember they have been different from the beginning and will continue to be different. If we are wise, we will work

(For Course 23, lesson of November 29, "Knowing Class Members"; for Course 25, lesson of March 6, "Being Different But Not Separate"; and of lesson of March 13, "Kinds of Differences Which Matter"; and of special assistance to all Junior Sunday School leaders and teachers.)

to bring out these differences; bring out the gift that was given to each individual to make him the person he is. Wise people expect these differences and plan for them. Admiral Hart expressed his desire to accept differences in this prayer:

Dear God:

Give us strength to accept with serenity the things that cannot be changed. Give us courage to change the things that can and should be changed. And give us wisdom to distinguish one from the other.

We must also remember that each individual, regardless of age or position, has certain basic needs, among which are love, affection and friendship. People reach out for love as they do for food. All are attracted to the people who love them. A smile, a pat on the back, a nod of the head, a wink of the eye or a few spoken words say much.

The Gospel message is based on love. Jesus gave us a simple formula for a rich and abundant life. This formula is found in the first and second great commandments:

... Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. (Matthew 22:37-39.)

A noted psychiatrist tells us that we find the formula for good mental health and love for one another in the Bible: "... Love thy neighbour as thyself ..." — as thyself — not more nor less! If we are to love and respect others, we must also love and respect ourselves. If we love and respect ourselves, we will, in turn, love and respect others.

—Mima Rasband.



Preparation for 1960 Courses

Course of Study for Course 26

In 1960, Course 26, *Gospel Doctrine*, will study Dr. James E. Talmage's *The Articles of Faith*. Its subject matter covers much of the same ground as does the text for 1959 by Dr. Lowell Bennion, *An Introduction to the Gospel*, and to some extent the text for 1958 by President David O. McKay, *Gospel Ideals*. If the teacher who has taught with Dr. Bennion's book takes the class for 1960, he will have a tendency to repeat his illustrations and his general viewpoint, even though the objectives and treatments of the subject matter by the two authors and those in the two teachers' supplements differ widely. The class members may be prone to say that this year's course is not new.

The teacher's supplement for *The Articles of Faith* was designed for active class participation. In most instances, a teacher following the methods recommended in the supplement will have a presentation varying widely from the class work of this last year. It is therefore strongly recommended that in choosing a teacher for Course 26 for 1960, the superintendency select a man or woman who will know how to obtain class participation and can use the procedures noted in the supplement.

This text and supplement were used for Course 19, *Gospel Message*, in 1959. Those members who would

ordinarily come from Course 19 to Course 26 can stay another year in the *Gospel Message* course (Course 16 in 1960) or go into Course 20, *Family Exaltation* (genealogy).

Advancement of Classes

To preserve reverence and achieve a minimum of confusion in the advancement of classes, the following fundamentals may well be kept in mind:

1. Except in Course 1, *Sunday Morning in the Nursery*, every class is advanced as a whole. This is not the time to make individual adjustments nor any group adjustments not involving the whole class. Even one individual moved alone from one class to another serves as an invitation at this time of year to other boys and girls to want a change. It is important for superintendents to be strict at this time on this rule: *Change complete classes only.*

Except in Course 1, age is not a consideration at this time. Too many superintendents use a recommended age chart and try to adjust the courses by age. Each class moves in a body to the next higher-numbered course, regardless of the age of the members. Individual adjustments, if needed, can be taken care of later.

2. Announcment should be avoided. Advancement is a routine matter to be taken care of between the superintendent and each separate

class. An announcement in the devotional exercises that advancements or promotions will take place is a needless invitation to disorder.

3. The superintendency should start with the older classes and work toward the younger. Where classrooms are vacated by moving from one room to another, this system prevents piling up of pupils.

4. If the class is given a new teacher and not a new room, the member of the superintendency introduces the new teacher to the class; then the teacher takes charge of introducing the new course of study and distributing new manuals.

5. If the class is given a new room but keeps the same teacher it had in 1959, the teacher and member of the superintendency together take the class to the new room.

6. If the class is given both a new teacher and a new room, the change of room and introduction of the teacher are taken care of by the member of the superintendency, who personally conducts the members of the class to a new room.

7. Course 1 does not remain intact. Here a careful selection is made and those who are 4 years of age in January, 1960, are put into Course 2. All others repeat Course 1.

The advancement schedule appears on opposite page.

—Superintendent

David Lawrence McKay.

Our Sunday Schools Are Growing

As of Sept. 1, 1959, there were 2,279 wards and 309 independent branches in the 287 stakes of the Church. As of July 1, 1959, there were 1,721 branches in the 46 missions of the Church. Of these, 987 were English-speaking branches and 734 were foreign language-speaking branches.

There are Sunday Schools in all wards and branches, plus a great many dependent branches. Hence, there are upwards of 4,500 Sunday Schools of the Church of Jesus Christ of Latter-day Saints held each Sunday.

—General Superintendent George R. Hill.

COMING EVENTS

Dec. 6, 1959

Sunday School
Sunday Evening Program

Jan. 3, 1960

Pupil Advancement;
New Courses Begin

Dec. 20, 1959

Sunday School
Christmas Worship Service

Jan. 17, 1960

100 Per Cent Sunday

Advancement Schedule, January 3, 1960

1959 COURSE NO.	1959 SUBJECT	1960 COURSE NO.	1960 SUBJECT	APPROX. AGE ON JAN. 1, 1960
1.	Sunday Morning in the Nursery.	1.	Sunday Morning in the Nursery.	Nearly 3, and 3
1.	Sunday Morning in the Nursery.	2.	Growing in the Gospel, Part I.	4, 5
1a.	Beginnings of Religious Praise.			
3.	Growing Spiritually, Part II.	4.	Living Our Religion, Part I.	
5.	Living Our Religion, Part II.	6.	What It Means To Be a Latter-day Saint.	
7.	What It Means To Be a Latter-day Saint.	8.	Old Testament Stories.	
9.	Leaders of the Scriptures.	10.	The Life of Christ.	
11.	History of the Restored Church.	12.	The Church of Jesus Christ in Ancient Times.	
13.	Principles of the Restored Church at Work.	14.	The Message of the Master.	
15.	Life in Ancient America.	16.	The Gospel Message.	
19.	The Articles of Faith.			

Elective Courses for Adults in 1960:

NOTE: Group promotions out of the class should not be made. The entire class is given the new course subject as indicated by the arrow. Teachers and classrooms may be changed.

20. *Family Exaltation.* (Genealogical Training)
23. *Teaching the Gospel.* (Teacher Training—Restricted)
25. *Parent and Youth, Second Year.* (Family Relations)
26. *The Articles of Faith.* (Gospel Doctrine)
28. *The Articles of Faith.* (Gospel Essentials)

Answers to Your Questions

Ward or Sunday School Library?

Q. When a small ward has a library, should it be used by all organizations, or should each organization have its own? —Boulder Ward, Garfield Stake.

A. A Sunday School library may properly operate as a ward library in order that all organizations may benefit therefrom. (See *The Sunday School Handbook*, March, 1959, page 74.) Each ward Sunday School, however, should have one person designated as librarian who is responsible for the library work in that Sunday School.

Annual Sunday School Budget

Q. Please suggest an annual budget for an ordinary Sunday School which offers all of the courses.

A. The needs of Sunday Schools will differ due to many variable circumstances. However, the following may be used as a basis from which to work:

Manuals (one copy for each course).....\$12.60

Supplements (for each course).....	4.20
Teaching Aids and Library Funds	75.00
Home Sunday School Manuals	3.25
Roll Books	4.50
Minute Book and Binder	2.90
Three Instructor Subscriptions	7.50
Teacher Training Certificates60
Superintendents' Memo	1.40
Handbook45
Junior Sunday School Songbooks	
and Supplies	15.00
Film Rentals Fund	10.00
Stationery and Stamps	15.00
Secretaries' Supplies	12.50
Miscellaneous	15.00

\$179.90

—Superintendent Lynn S. Richards.

Memorized Recitations

COURSE No. 6

for January 3, 1960

To be memorized by students in Course No. 5 during November and December and recited in the worship service January 3 (taken from Course No. 6, *What It Means To Be a Latter-day Saint*):

"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

—John 3:5.

COURSE No. 12

for January 3, 1960

To be memorized by students in Course No. 11 during November and December and recited in the worship service January 3 (taken from Course No. 12, *The Church of Jesus Christ in Ancient Times*):

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

"By this shall all men know that ye are my disciples, if ye have love one to another."

—John 13:34, 35.

Schedule for Memorized Recitations — 1960

Jan. 3, 1960—Courses 6 and 12.
Feb. 7, 1960—Courses 8 and 14.
Mar. 6, 1960—Courses 10 and 16.
Mar. 27, 1960—Courses 6 and 12.
May 1, 1960—Courses 8 and 14.
June 5, 1960—Courses 10 and 16.
July 3, 1960—Courses 6 and 12.
Aug. 7, 1960—Courses 8 and 14.
Sept. 4, 1960—Courses 10 and 16.
Oct. 2, 1960—Courses 6 and 12.
Nov. 6, 1960—Courses 8 and 14.
Dec. 4, 1960—Courses 10 and 16.

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Despite great advances in civilization, a renowned psychologist found happiness only after his . . .

RETURN TO RELIGION

By Minnie E. Anderson

EVERY man comes into the world a creature of circumstance. He inherits from his father and mother and grandparents certain bodily characteristics, the functions of which set up certain impulses and emotional reactions, which influence his personality — an important factor in man's happiness. "Personality," says Dr. Henry C. Link, famed psychologist, "is the extent to which an individual has learned to convert his energies into habits and actions which successfully influence other people."¹

God placed man upon the earth to have various experiences—to be educated, tried and to meet conflicts, with happiness as the ultimate goal.

Man is not responsible for the body he is given at birth, but he bears a responsibility for the character and personality he carries with him to the grave.

God, knowing that man's natural physical tendencies and inclinations are selfishness, egotism and the pursuit of worldly pleasures, gave man a plan of principles and precepts to guide and direct his conduct and actions in order to attain that illusive goal of happiness.

Much has been done by science in recent years to acquaint man with the intricacies of his mind and body and the emotional pattern of his personality. With this knowledge, the science of psychology has aided man to understand his inner self. But wisdom and the will to make application of these principles and precepts come from God.

One of man's great challenges is to meet the trials and conflicts of everyday living with courage and fortitude, overcoming the problems rather than allowing the problems to overcome him. In time of sorrow and distress man inherently craves an inner strength beyond that which he has within himself. He innately turns to divine power. Religion is belief in a divine being of superhuman powers, whose laws and code of ethics are to be obeyed. For Christians, the expression of this

belief is made manifest in worship, love, trust in God and a willingness to act in harmony with His will.

Dr. Link, author of *The Return to Religion*, states that religion, in addition to a belief in God as a supreme being, is a belief in a divine moral order, as expressed in the Ten Commandments and in the life of Christ. Religion is also acceptance of the church as a chief vehicle of religious truths and values that are higher than reason.

Dr. Link says that his return to religion was not the fervent nor emotional return of the prodigal son . . . but was a rediscovery of values in a religion he had discarded long ago. He discovered that religion was not the refuge of the weak but the weapon of the strong.

"In spite of the great benefits which the physical sciences have bestowed on mankind, a longer life, a more comfortable life, a life more free from physical pains and a life filled with infinite variety of interesting objects and educational experiences . . . there is no evidence that individuals are happier, that families are more united, that governments and political bodies are wiser nor that nations are less likely to go to war. . . I see religion as an aggressive mode of life, by which the individual becomes master of his environment, not its complacent victim."¹

A successful life is not doing what one wants to do, when he wants to do it, but doing what he ought to do when he ought to do it.

The abundant life which leads to happiness is not the accumulation of wealth and material things, but it is the giving, loving, forgiving and living one's best in the service of God and fellow men.

. . . I am come that they might have life, and that they might have it more abundantly. (*John 10:10.*)

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. (*Matthew 6:33.*)

(For Course 27, lesson of November 22, "Salvation Available to All"; for Course 16, lesson of January 3, "Why Religion"; and for Courses 26 and 28, lesson of January 3, "Religion.")

¹Quoted material excerpted from *The Return to Religion*, by Henry C. Link, 1939 edition; The Macmillan Company, New York, N. Y.; pages 8-16, 167-181.

"GOD OF POWER, GOD OF RIGHT"



Senior Sunday School Hymn for the Month of January

GOD of Power, God of Right"; author, Wallace F. Bennett; composer, Tracy Y. Cannon; *Hymns—Church of Jesus Christ of Latter-day Saints*; 1950 edition; No. 36.

This majestic hymn is accompanied by an equally majestic hymn tune; both words and music are admirably strong. This quality of majestic strength will be expressed more and more as this hymn is sung slower and slower. Each stanza should take about 30 seconds, according to the metronome indications.

This new hymn is superb, both as to text and music. Consider such a powerful statement as "Forge our souls in living fire." This points out the great difference between merely wishing to do something and having a burning determination to do something regardless of the cost. The weak desire is similar to warm water in a boiler which generates no steam nor power; whereas fervent determination accomplishes great deeds.

This hymn should be sung not for fun nor physical recreation, but rather to kindle a living fire of faith within those who sing it or hear it sung; just as another Latter-day Saint hymn expresses it: "... Increase in us the kindled fire; in us the work of faith fulfil; . . ."¹

The author, Senator Wallace F. Bennett, has been an able and devoted Church worker all his life. The composer, Tracy Y. Cannon, has given a lifetime of service to the Church, both in spiritual capacities and in high-level, professional music assignments.

¹From "Author of Faith, Eternal Word," verse 2; *Hymns—Church of Jesus Christ of Latter-day Saints*; No. 228.

To the Chorister:

Let the chorister's beat suggest vigor and authority. Arm movements should be large to demonstrate visually the *largo* tempo of this music. Do not lead the hymn faster than indicated.

Notice how the preliminary beat determines the tempo of the hymn, as well as effectively signals the singers to start. The singers need that extra beat to begin together. Also, the preliminary beat encourages people to take a breath before the first word of each stanza. This technique of beginning the hymn may well be practiced regularly at every preparation meeting.

To the Organist:

Please read the above to understand the feeling of strength and steadiness which should be expressed in this hymn. To accomplish this feeling, use a fairly strong registration of 8-foot and 4-foot tone, without tremolo. As usual, use 16-foot and 8-foot tone in the pedals.

Play the hymn in steady time, because a meandering *rubato* would produce the opposite of majesty. A very slight *ritardando* or a slight broadening at the end is in order.

Give all notes except the quarter notes half-note value. The whole notes in every case comprise a half note of sound followed by a half rest. This is not the letter of the law, but it is the spirit of the musical law which all musicians should understand. Curiously enough, the ordinary singer, who may not be at all trained in music, sings this correctly by inner feeling.

—Alexander Schreiner.

"... Praise the Lord with singing, with music, with dancing and with a prayer of praise and thanksgiving."

—Doctrine and Covenants 136:28.

Junior Sunday School Hymn for the Month of January

"COME Follow Me," *The Children Sing*, No. 60.

Your music committee feels that not only are those hymns which mention the emblems of the sacrament specifically suitable for the Junior Sunday School sacrament service, but also those which tell of Jesus Christ. So we suggest this hymn for use as a sacrament number.

To introduce this hymn, place the printed key phrase, "Come follow me," and a picture of Jesus on the flannelboard. In the Series I cut outs for *The Children Sing* there are two pictures of Christ from which to choose. Indicate the key phrase and the cut out as you sing this hymn to the boys and girls. Very few of the children will be able to read, but pointing to the flannelboard will help hold the attention of those who cannot.

Have the boys and girls say the key phrase several times; then explain its meaning to them. When

they have committed these words to memory, let them begin singing only the first phrase. You will sing the second phrase and the teachers will sing the last line.

Because some of the intervals are very close together, use the accompaniment as you teach this hymn. Direct the children with the interval beat pattern. Using this pattern will help them to "see" the octave interval in measure 14, as well as the slurs in measures 3, 7 and 11. When a slur is indicated, one syllable of a word is sung on two different notes.

Give the preparatory or *cue* beat on the last half of the third count, since the song begins on the first beat.

Boys and girls will need to know that Jesus is sometimes called the "Saviour." They will also need to know the meaning of each phrase.

After the hymn has been practiced for two or three Sundays, ask the boys and girls to help you sing your part. Later, invite them to sing the

rest of the hymn. This selection may be used as preludial music to help the children become familiar with the melody.

It may be well to direct the attention of the organists to the music to be used with the sacrament gem, which is found in each issue of *The Instructor*.

To the Chorister:

Direct with hand movements that are meaningful to boys and girls.

Use a preparatory beat so all will begin singing at the same time.

Explain the meaning of each phrase.

To the Organist:

Use this hymn for preludial music. Keep the accompaniment soft and *legato*.

Play the notes together, bringing out the melody.

In playing the slurred notes, hold the half notes two counts.

—Edith Nash.

January Sacrament Gems

FOR SENIOR SUNDAY SCHOOL

"For as in Adam all die, even so in Christ shall all be made alive."¹

¹1 Corinthians 15:22.

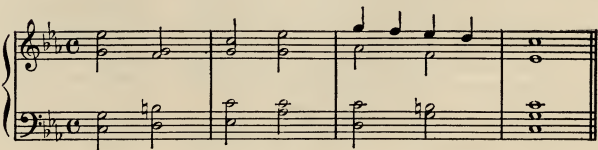
FOR JUNIOR SUNDAY SCHOOL

I say this prayer with all my heart
And all the faith in me
That thou wilt always guide me,
Lord,
Wherever I may be.

Organ Music To Accompany January Sacrament Gems

LENTO

Gerrit de Jong, Jr.





At Gympie, Queensland, Australia, members of the Church hold regular Sunday School meetings in the Railway Institute Hall.



On a Sunday away from home, these Scouts observe the Sabbath and enjoy an inspirational Sunday School in nature's own setting.

We Worship in

THE other day young Johnny, who has always lived in the heart of Zion, seemed mildly surprised when he learned that Sunday School is not always held in a chapel. And this brings to mind the words of Jesus: "For where two or three are gathered together in my name, there am I in the midst of them." (Matthew 18:20.)

While it is true that an official and dedicated Latter-day Saint chapel is the most desirable place to hold a Sunday School, it is also true that there are numerous meeting places of other types all over the world where Church members assemble to worship and to receive religious instruction; and this has always been the case.

The Lord Himself not only preached and exhorted those who gathered in the synagogues, but He also preached to the assembled groups on a mountain, at the seashore or in the public square.

Paul and Silas "... on the sabbath ... went out of the city *by a river side*, where prayer was wont to be made; ... " (Acts 16:13.)

According to the Book of Mormon righteous King Benjamin instructed his people *from a specially built tower*. Those who listened to him sat *in family tents*, the doors of which faced in the direction of the tower. (See *Mosiah 2:5-7*.)

As many young Church members already know, the first Sunday School in the Salt Lake Valley was held in Richard Ballantyne's log cabin home.

And today, too, even though this is the greatest chapel-building era in Church history, groups of Church members are meeting in rented halls, school buildings, hotel rooms, above stores, aboard ships, in military barracks, hospitals and even out of doors.

In Australia at Gympie, 130 miles north of Brisbane, the capital of the State of Queensland, about 20 members of the Church and friends meet in Railway Institute Hall on O'Connell Street. This small Sunday School was organized in December of 1956.

The Hopi Reservation Polacca Branch Sunday School in the Church's Southwest Indian Mission meets in a big, converted double garage. Members of the Church in Polacca are looking forward to the day when they, too, can meet in a chapel.

In the New England Mission, small, dependent branch Sunday Schools are using various types of meeting facilities. The Auburn and Bath Sunday Schools in Maine both meet in American Legion Halls. The Bar Harbor Sunday School uses a member's home and the Sanford Sunday School meets in the courtroom of the Sanford Town Hall. Then east of Maine, in Canada, the Kentville Sunday School meets at the Cornwallis Hotel in Kentville, Nova Scotia.

At American military bases around the world, servicemen's groups hold regular meetings utilizing base facilities. Typical of these units are the Adals, the Fort Greely and the Erelson A. F. Base groups in Alaska.

And on ship, too, members of the Church and friends attend Church services. A servicemen's group

(For Course 4, lesson of January 17, "Other Places of Worship"; and for Course 27, lesson of November 15, "A Latter-day Saint's Worship.")



The Hopi Reservation Polacca Branch Sunday School of the Southwest Indian Mission meets in this converted double garage.



Pulpit, draperies, pictures and chairs turn this garage into a comfortable, appropriate meeting place for Polacca Sunday School.

“Other” Places, Too

by Daniel A. Keeler

was just recently organized aboard the USS Lexington under the auspices of the Hawaiian Mission.

Although the Church requests that boys' priesthood groups, scout and other MIA groups be in their own wards on Sunday, it is sometimes the case that these groups and vacationing families are on extended trips requiring more than a week of travel and a Sunday away from home. In these instances, Sunday is observed as a day of rest, and inspirational meetings are held — usually in nature's own setting, of which the George Albert Smith Memorial Arch is illustrative.

To some tourists and vacationing Church members who enjoy summer homes at or near Brighton in Salt Lake's Big Cottonwood Canyon, the George Aposhian Hall adjacent to the MIA girls' home is a convenient Sunday meeting place during the summer. Priesthood groups in neighboring stakes rotate the responsibility of conducting these meetings, which include a regular summer Sunday School.

Students at Brigham Young University will probably never forget the wonderful Sunday meetings in the “Bear Pit” at the Science Center. During the week the “Bear Pit” is a student class facility for pursuing geological studies; but on Sunday, blue pleated draperies over blackboards, flowers, a piano and a hushed reverence transform it into a setting for Sunday worship and Gospel learning.

Among other out-of-chapel facilities utilized for Sunday School are hospital accommodations such as

the Conference and Out-Patient rooms at the LDS Primary Children's Hospital in Salt Lake City. Each Sunday morning both a Junior and a Senior Sunday School are held for young hospital patients.

Sometimes even in well-established Church areas where chapels are readily accessible, special Sunday Schools are held away from the chapel. The home Sunday School serves shut-ins, elderly people and the home-bound by bringing the Sunday School to them.

In the Highland View Ward, Canyon Rim Stake, in Salt Lake City, special Sunday meetings are conducted for some 17 Church members living in the Mountain View Home.

And in Nibley Park Ward, Granite Stake, Church members confined at home study Course 27 with another member of the family. Then as often as once a week, a special coordinator visits them individually. The Nibley Park Ward Home Sunday School has about 24 members.

The Church building program grows with unending momentum, as long-range plans provide increased hundreds of new meetinghouses. However, it will be many years before Sunday Schools are no longer held in rented halls, converted garages or member's homes. Of greater importance, though, is not where the Saints meet, but the spirit that attends their meetings.

(For help in supplying information for this article, gratitude is expressed to Joyce Atkinson, Nambour, Australia; Richard Arlen Worden, President of the Polacca (Arizona) Branch; and Lee M. Jepperson, member of YMMIA general board.)

the Holy Ghost

head of a divine
communications system¹

by Elder John A. Widtsoe

WHILE little has been revealed on the subject, it would appear that the Holy Ghost, the third member of the Godhead, is, as it were, in charge of the divine system of communications. It is one of his functions to manifest the will and power of God to the children of men. . .

The Holy Ghost is a personage of spirit, and of limited dimensions, who cannot, himself, be everywhere present. Consequently, the Holy Ghost needs must use agents in performing his mission.

The chief agent or agency by which the Holy Ghost accomplishes his work, is usually spoken of as the Holy Spirit or the Spirit of God. It is a universe-filling medium, or influence, by which divine messages may be transmitted to man, and man's desires carried to the powers of heaven. . .

President Joseph F. Smith makes this distinction between the Holy Ghost and the Holy Spirit. . .

The Holy Ghost . . . by his intelligence, his knowledge, his power and influence, over and through the laws of nature, . . . is and can be omnipresent throughout all the works of God. It is not the Holy Ghost who in person lighteth every man who is born into the world, but it is the light of Christ, the Spirit of Truth, which proceeds from the source of intelligence, which permeates all nature, which lighteth every man and fills the immensity of

space. You may call it the Spirit of God, you may call it the influence of God's intelligence, you may call it the substance of his power, no matter what it is called, it is the spirit of intelligence that permeates the universe and gives to the spirits of men understanding. . .

It is the power of God, the influence that he exerts throughout all his works by which he can effect his purposes and execute his will, in consonance with the laws of free agency which he has conferred upon man. By means of this Spirit every man is enlightened, the wicked as well as the good, the intelligent and the ignorant, the high and the low, each in accordance with his capacity to receive the light; and this Spirit or influence which emanates from God may be said to constitute man's consciousness, and will never cease to strive with man, until man is brought to the possession of the higher intelligence which can only come through faith, repentance, baptism for the remission of sins, and the gift or the presentation of the Holy Ghost by one having authority.²

. . . This divine universe-filling medium, which holds all things together, places every soul born into the earth in communication with the members of the Godhead. Through it flow the truth and power that touch the intelligence and conscience of men. . .

The Holy Ghost, a personage who cannot be everywhere at the same time, may at will visit any individual in person; but by the universe-filling influence radiating from God, often spoken of as the Holy Spirit, or the Spirit of God, or the Light of Truth, the Holy Ghost may be in constant touch with all creatures. . .

(For Course 6, lesson of January 24, "The Holy Ghost—A Precious Gift"; for Courses 26 and 28, February lessons on "The Godhead.")

¹Excerpted from Widtsoe, John A., *Gospel Interpretations*, 1947 edition; Bookcraft, Salt Lake City, Utah; pages 13-17.

²Smith, Joseph F., *Gospel Doctrine*, 1928 edition; Deseret Book Company, Salt Lake City, Utah; pages 73, 74.

notes from the field...

Compiled by Camille W. Halliday

Firsthand Experiences

IN connection with a lesson on the welfare plan in Course No. 6, classes of Yellowstone (Idaho) Stake had an outing to the stake welfare farm, one mile east of Ashton, Idaho.

Under the direction of Sarah Allison, stake adviser for this course, the trip was made by 155 students and 12 teachers from six wards.

The welfare plan and how it works was explained to the students by Jess Lyons, the farm overseer, and Grover Garrett, counselor in the St. Anthony Second Ward bishopric.

—Submitted by Russ Egbert
of Yellowstone Stake
Sunday School superintendent.

(For Course 7, lesson of December 6, "Our Church Welfare Program"; for Course 23, lesson of February 7, "Teaching Ideas Involving the Physical World"; and for Course 6 teachers.)

* * *

Interest Brings Them Back

THE Bible, Book of Mormon and other Church books go to class each Sunday morning with Mr. and Mrs. Golden R. Hill, Course No. 6 teachers in Ensign Third Ward, Ensign (Salt Lake City) Stake. Their students are taught to use the books for reference work.

Brother and Sister Hill use visual aids extensively, including effective use of flannelboards and film slides. They also visit the homes of members not attending.

Boys and girls first coming to this Sunday School class find it so interesting that they become regular attenders.

Many parents have expressed gra-

titude because of their children's renewed interest.

—Submitted by Ione Goaslind,
Course No. 6 stake adviser,
Ensign Stake.

(For Course 23, lesson of November 22, "Cultivating Receptiveness"; and for Course 6 teachers.)

* * *

Making the Commandments Live

"HOW can I make the Ten Commandments come alive and have meaning for boys and girls in today's modern world?"

This question concerned Mrs. Orin (Lynette Whitney) Manu, Course No. 8 ("Old Testament Stories") teacher of Cowley Ward, Big Horn (Wyoming) Stake, for she feared her students were learning the Ten Commandments merely by number.

Talking it over, the class decided to make scrapbooks. Interest mounted as the boys and girls began searching for pictures which exemplified each commandment.

Pages of the scrapbooks were 9x12-in. colored construction paper, on which the pictures were pasted. Many students also wrote, in their own words, what each commandment meant to them. One girl, for example, wrote about the tenth commandment ("Thou shalt not covet"): "Coveting is a slow, self-produced poison that does not always outwardly show itself. But as surely as a person permits this poison to take hold of him, it will corrode him — inside himself — and shrivel his soul."

—Submitted by Eva May Green,
Deseret Sunday School Union
general board member.

(For Course 23, lesson of January 10, "Teaching with a Purpose"; and for Course 8, lessons from May 29 to July 10 on the Ten Commandments.)

Silent Announcements

AN attractive, professional-looking folder is contributing to the atmosphere of reverence in the Sunday School of Laguna Beach Ward, Santa Ana (California) Stake.

The 5½x8½-in. folder contains announcements and information formerly given verbally from the pulpit in Sunday School.

Laguna Beach Ward members take the folders home to remind them of meetings and other activities during the week. A different pastel-colored paper is used each week for the folders, making them easy to identify.

Announcement messages are forcefully and literally "brought home" to the members, leaving the entire Sunday School time free for activities designed to instill reverence in young minds.

The idea of using printed announcements was suggested by President David O. McKay when he visited Laguna Beach Ward. After Sunday School the children crowded around the President to welcome him and shake his hand. A candid snapshot was made, and the resulting picture of President McKay talking with the children was adopted for use on the cover of the announcement folder.

—Submitted by Ferren L. Christensen,
Bishop of Laguna Beach Ward.

(Of interest to Sunday School administrators.)

DO YOU HAVE A BOOK CORNER?

(an aid for nursery teachers and librarians)



SISTER Tanner quietly and warmly welcomed each of her Sunday School nursery children to the homey room. With her were three assistants who had been given the assignment of helping Sister Tanner with the nursery children, especially during activity time.

Today the children were going to learn about families and the many ways that families worked, played and had good times together.

During her lesson, Sister Tanner walked to a corner of the room where brightly-colored books decorated the "Book-Corner" area. She selected from the low shelves a book called *The Little Family*, by Lois Lenski¹

As she read the story aloud, the children squealed with delight to hear that Sally and Tommy Little licked the spoon from Mrs. Little's cake, just as they licked the spoon when their mothers made cakes. They pictured themselves as part of the Little family, picnicking and eating sandwiches, fruit and cake. They raised their hands to tell their own picnic stories. Sister Tanner quietly thanked the Little family for helping her to teach her lesson.

When activity time came, Sister Tanner's three assistants went to a previously assigned corner of the room where they were to guide the children in their activities. Sister Tanner played soft music on the piano while the children made their way to the corner they wanted to use first. Some hurried to the block center; several girls wished to play house and pretend they were the Little family; a group of children sat down at the small tables in the quiet center and began drawing pictures of Tommy and Sally Little; a few more children went to the book corner. Then Sister Tanner left the piano to assist at this last corner.

Each child in the book corner chose his own book from the shelves and eagerly studied the clear, easy-to-follow picture stories.

Susan chose a book called *Ask Mr. Bear*, by Marjorie Flack,² and asked Sister Tanner to help her read it. This was a family story, too. Susan learned about a little boy named Danny who wished to give his mother something for her birthday. Danny asked all his animal friends, from the Hen to the Goose to the Cow, but none could suggest something to give his mother which she did not already have. So he went to the home of Mr. Bear, deep into the woods, and Mr. Bear

whispered to Danny what he could give to his mother for her birthday. Then Danny ran home and gave his mother the present Mr. Bear had told him about — a big bear hug!

Thus, Sister Tanner conducted her nursery class, giving the children an opportunity to grow through personal expression, guided by objects and lessons prepared for this purpose. She had learned that a valuable spiritual investment in her nursery class was a book corner from which the children could acquaint themselves with religious aspects of their daily growth, and she had worked with her superintendent to incorporate this plan into her classroom.

The book corner is one of four activity centers included in a plan which has been developed for the 1960 Sunday School convention by a committee of the Sunday School general board.

The following books are suggested for beginning a nursery book corner. They have been selected because of their popularity with children. Their art work is simple with clear colors, and their pages avoid the cluttered busy look which makes some books undesirable for children. These books should be used only during the rest period, after presentation of the Gospel lesson:

1. *The Tall Book of Mother Goose*, Harper & Brothers, New York, New York; \$1.50.
2. *A Child's Good Night Book*, by Margaret Wise Brown; William R. Scott, New York, New York; \$2.50.
3. *Goodnight Moon*, by Margaret Wise Brown; Harper and Brothers; \$2.
4. *Baby Farm Animals*, by Garth Williams; Simon & Schuster, Inc., New York, New York; \$1.25.
5. *Harry, the Dirty Dog*, by Gene Zion; Harper and Brothers; \$2.
6. *Play with Me*, by Marie Hall Ets; Viking Press, New York, New York; \$2.50.
7. *The Noisy Book*, by Margaret Wise Brown; Harper and Brothers; \$2.25.
8. *All Falling Down*, by Gene Zion; Harper and Brothers; \$2.
9. *All the Children of the World*, by Helen Doss, illustrated by Audrie L. Knapp; Abingdon-Cokesbury Press, Nashville, Tennessee; \$1.50.
10. *White Snow, Bright Snow*, by Alvin Tresselt; Lothrop, Leek & Shephard Company, New York, New York; \$2.75.

These books are available at the Deseret Book Company, Salt Lake City, Utah, and are the suggestion of Addie L. Swapp, a member of the Sunday School general board.

—Nettie E. Taylor.

¹Lenski, Lois, *The Little Family*; Doubleday & Co., Inc., Garden City, New York, \$1.

²Flack, Marjorie, *Ask Mr. Bear*; The Macmillan Company, New York, New York, \$2.

*To err is human, to forgive divine.
—Alexander Pope.*

To the Teacher: The following outline is suggested as the uniform lesson for Senior Sunday School on stake conference Sunday during the first quarter of 1960. It is assumed that the Junior Sunday School classes will use their regular lessons on that Sunday. The ward superintendent should have determined in advance the number of Sunday School classes that will be held on stake conference Sunday to enable the teacher to plan in advance for a particular age group. It is not intended that any teacher will follow this outline in detail; it should be adapted to the particular situation.

Objective: *To impress upon members of the Church that each follower of Christ must freely forgive others of their wrongdoings.*

the forgiving heart

BECAUSE all human beings are subject to error and imperfection, we all are in need of the blessing of forgiveness — both from God and from our fellow men. The very plan of salvation which God ordained provided for the eventual return of His children to His presence following the experience of mortal life, on the condition that they repented of their sins, and their sins were remitted.

The atonement of Christ, in addition to bringing the gift of immortality to men, also provided a means whereby men's sins can be blotted out, as it were, if they obey the principles of faith, repentance and baptism.

Since our wrongdoings may offend other individuals as well as God, we are also in need of men's forgiveness. Others, from time to time, may likewise need ours.

To forgive is a real manifestation of the spirit of love—an essential part of the Gospel of Christ. Throughout His earthly ministry, Jesus taught people the need for loving others and forgiving one another freely.

In the Sermon on the Mount He said:

... Whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue

(For Course 19, lesson of November 15, "Religious Liberty and Tolerance"; for Course 20, lesson of January 10, "Live Together in Love"; and for Course 4, lesson of February 7, "Be Happy, Kind and Forgiving.")

thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. (*Matthew 5:39-41.*)

If we expect God to forgive us of our own sins, we must be willing to forgive others. In the Lord's Prayer, Jesus included the petition: "And forgive us our debts, as we forgive our debtors." (*Matthew 6:12.*)

The question of how many times we must forgive others was raised by Peter after the Master had pronounced the teaching of forgiveness:

Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven. (*Matthew 18:21, 22.*)

This made it clear that the act of forgiving is not to be a matter of arbitrary limitation, but one of infinite patience and tolerance.

The Saviour told the parable of the unforgiving servant (*Matthew 18:23-35*), in which He explained that our Heavenly Father expects His children from their hearts to forgive their brothers their trespasses.

Jesus further taught in the Sermon on the Mount that we should forgive, rather than judge our fellow men.

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. (*Matthew 7:1, 2.*)

By explaining that we have "beams" or imperfections in our eyes, Jesus made clear that we are imperfect judges. We cannot know all of the circumstances or motives relating to an act. We cannot see into another person's heart. Only God can do this; consequently, God forgives those whose true repentance is known to Him. But of imperfect human beings, He requires that we forgive all of our brothers. Therefore, we should not judge nor condemn others.

The Apostle Paul made a beautiful application of the spirit of forgiveness in his epistle to the Ephesians when he counseled the Saints: "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." (*Ephesians 4:32.*)

It is an immature and selfish person who refuses to forgive another. The noble heart harbors no grudges. The true Christian, the spiritually mature person, rises above faultfinding and extends love and compassion with a forgiving heart. This is a quality we should all strive to cultivate as followers of the Master.

Titles and Dates of Sunday School Lessons by Courses

1st Quarter, 1960

COURSE OF STUDY—1959	Course No. 1: Sunday Morning in the Nursery	Course No. 1a: Beginnings of Religious Praise	Course No. 3: Growing Spiritually Part II	Course No. 5: Living Our Religion Part II	Course No. 7: What It Means To Be a Latter-day Saint	Course No. 9: Leaders of the Scriptures
▼	▼	▼	▼	▼	▼	▼
COURSE OF STUDY—1960	Course No. 1: Sunday Morning in the Nursery	Course No. 2: Growing in the Gospel Part I	Course No. 4: Living Our Religion Part I	Course No. 6: What It Means To Be a Latter-day Saint	Course No. 8: Old Testament Stories	Course No. 10: The Life of Christ
APPROXIMATE AGES—1960	Nursery Nearly 3, and 3	Kindergarten 4, 5	Primary 6, 7	8, 9	10, 11	12, 13
Date of Lesson JANUARY 3	We Belong to a Family	Heavenly Father's Family	We Go to Church to Worship God	Preview and Class Organization	Our Earth	The Great Plan
JANUARY 10	We Have Joy at Home	The Lord Created Our Earth	Chapels Are Built	What Is a Latter-day Saint?	The First Earth Home	War in Heaven
JANUARY 17	We Have Joy in Family Excursions	Adam Named the Animals	Other Places of Worship	Baptism—a Good Start	The First Family	The Plan Begins to Unfold
JANUARY 24	We Have Joy in Family Worship	We Will Live in Another World	Tabernacles Are Places of Worship	The Holy Ghost A Precious Gift	A Contrast: an Ark and a Tower Are Built	Two Great Messages
JANUARY 31	Our Baby	Jesus Is Our Leader	The Temple Is a Special Place	Faith Makes Us Strong	Abraham, the Faithful	A Command from Rome
FEBRUARY 7	Other People's Babies	Jesus Will Live Forever	Be Happy, Kind and Forgiving	Repentance Makes Us Better	The Selfishness of Lot	When Shepherds Watched Their Flocks
FEBRUARY 14	Familiar Animal and Bird Babies	Family In This World Is Part of Lord's Plan	Sharing Our Talents	Trusted—and We Are Happy	The Child of Promise	Wise Men of the East
FEBRUARY 21	The Baby Jesus	Family Members Work Together in the Home	Being a Good Family Member	Truthful—and We Are Strong and Free	The Bride from Haran	First Visit to the Temple
FEBRUARY 28	Heavenly Father Tells Us What Is Wise for Us To Drink	Heavenly Father Planned for Families to Pray Together	Church Activities Make Us Happy	Strong—through Self-control	A Man of Peace	A Warning in the Night
MARCH 6	Heavenly Father Tells Us What Is Wise for Us To Eat	Heavenly Father Planned for Families to Pay Tithing	Family Finds Joy in Gospel Understanding	Helpful—and Show Others the Way	A House Divided	The Boyhood of Jesus
MARCH 13	Heavenly Father Wants Us To Be Wise in Our Play	Heavenly Father Planned for Families to Help Others	Blessings that Come to a Family	Peacemakers— and We Make Others Happy	The Beginning of Israel	Preparing the Way of the Lord
MARCH 20	Heavenly Father Has Wisely Planned a Time for Us To Rest	Heavenly Father Planned for Families to Observe Word of Wisdom	Love One Another	Workers—and We Will Fill the World with Beauty	Joseph among His Brethren	Communion in the Desert
MARCH 27	Who Sleeps	Heavenly Father Planned for Families to Build Places of Worship	Our Obligation to the Family	Prayerful—and We Find Peace	Joseph in a Strange Land	The First Disciples

Titles and Dates of Sunday School Lessons by Courses

1st Quarter, 1960

Course No. 11: History of the Restored Church	Course No. 13: Principles of the Restored Church at Work	Course No. 15: Life in Ancient America Course No. 19: The Articles of Faith	Course No. 21: Saviors on Mount Zion	Course No. 23: Teaching the Gospel	Course No. 25: Parent and Youth (First Year)	Course No. 27: An Introduction to the Gospel	Course No. 29: A Marvelous Work and a Wonder
▼	▼	▼	▼	▼	▼	▼	▼
Course No. 12: The Church of Jesus Christ in Ancient Times	Course No. 14: The Message of the Master	Course No. 16: The Gospel Message	Course No. 20: Family Exaltation	Course No. 23: Teaching the Gospel	Course No. 25: Parent and Youth (Second Year)	Course No. 26: The Articles of Faith	Course No. 28: The Articles of Faith
14, 15	16, 17	18, 19, 20, 21	Genealogical Training—Adults	Preservice Teachers— Adults	Family Relations— Adults	Gospel Doctrine— Adults	Gospel Essentials— Adults
Preview and Class Organization	Preview and Class Organization	Why Religion	God Gave Us the Family	Good Teaching Requires Analysis of the Subject	Preview and Organization	Religion	Religion
Why Jesus Established His Church	In the Time of the Herodians	Why a Church?	Live Together in Love	Teaching with a Purpose	The Blessedness of Work	The Articles of Faith	The Articles of Faith
A Wondrous Land	The Gospel According to Luke	Review	Jay through Posterity	Teaching Ideas about Religious Behavior	Some Principles of Economic Righteousness	The Articles of Faith (Continued)	The Articles of Faith (Continued)
Palestine	Looking toward the Light	The Gospel Before the Birth of Jesus	Saved but not Exalted	Teaching about Inner Feelings of People	The Right Kind of Work	The Prophet Joseph Smith	The Prophet Joseph Smith
Life in Palestine	The Nativity	The Gospel Before the Birth of Jesus (Continued)	Little Children Cannot Sin	Teaching About Persons and Their Personal Qualities	Wise Use of Our Assets	The Authenticity of Joseph Smith's Mission	The Authenticity of Joseph Smith's Mission
"Fishers of Men"	Jesus, Boy of Nazareth	Church of Jesus Christ in Meridian of Time	The Purpose of Death	Teaching Ideas Involving the Physical World	A Full Religion Requires Recreation	The Godhead	The Godhead
In the Service of the Lord	The Baptism of Jesus	Church of Jesus Christ in the Meridian of Time (Continued)	Missions in the Spirit World	Teaching Ideas Involving the Senses	The Nature of Good Recreation	The Godhead (Continued)	The Godhead (Continued)
Peter, the Man who Loved Jesus	The Temptation of Jesus	The Apostasy	Exaltation Offered to All	Teaching Abstract Ideas in the Gospel	What the Family Can Do for Recreational Maturity	The Godhead (Continued)	The Godhead (Continued)
Peter's Fellow Disciples	Miracles in Galilee	The Apostasy (Continued)	The Privilege of Improvement	Memorization as a Means of Learning the Gospel	Review	The Godhead (Continued)	The Godhead (Continued)
Preparation for the Ministry	Jesus in Jerusalem	The Reformation	This Is Life Eternal	Use a Plan in Teaching	Being Different But Not Separate	Free Agency	Free Agency
Fire from Heaven	The Call and Ministry of The Twelve	The Reformation (Continued)	Your Own Family	Members Study and Learn Outside of Class	Kinds of Differences Which Matter	The Fall	The Fall
Peter Proves His Worth	The Sermon on the Mount	Review	Your Family Record	Tests Are Aids to Learning	On Being Pleasantly Good	The Atonement	The Atonement
Review	The Sermon on the Mount (Continued)	General Religious Cultures of the World	Your Book of Remembrance	Personal Supply of Teaching Materials	Growth Has a Price	The Atonement (Continued)	The Atonement (Continued)

during each dispensation God gave the light of

TRUTH FOR HIS SERVANTS

THE Lord God, in his great wisdom of all things and knowing the end from the beginning, realized the frailties of men and the power of the evil one. He foresaw periods of apostasy and the need for a recommitment of authority to perpetuate truth from generation to generation. Thus, through periods of history, when spiritual darkness seemed to cover the earth, God would restore and dispense the light of truth to entrusted servants known as prophets. Such periods we call dispensations.

Dispensation, as defined by the dictionary, means: "The act of dispensing; distribution; administration; management; the divine ordering of the affairs of the world; an appointment or arrangement, as by God . . . a divinely appointed order or system. . ."¹

From a Church viewpoint, "a dispensation of the Gospel is defined as the granting to divinely chosen officers, by a commission from God, of power and authority to dispense the word of God, and to administer in all the ordinances thereof. However, a dispensation has frequently embraced additional power and included a special commission or warning to the people, the making of a special and definite covenant with man, and the conferring of special powers upon chosen prophets beyond what other prophets may have received."²

Thus we learn that a dispensation is not only a recommitment of authority for a period of time, but also a special grant of priesthood authority and keys to specific prophets dealing with the Lord's children. Abel,³ Elias,⁴ Elijah,⁵ John the Baptist,⁶ and Paul⁷ had dispensations of the Gospel.

"We know that Esaias, Gad, Jeremy, Elihu, Caleb, and Jethro all lived between Abraham and Moses and all enjoyed the fulness of the blessings of the Gospel. (Doctrine and Covenants 84:6-13.) What peoples they ministered to and whether they had dispensations of the Gospel are truths yet to be revealed."⁸

How many dispensations of time there have been is not known. Elder David W. Patten in the early days of the Church declared there were seven. However, consideration was not given to peoples of Book of Mormon record who had numerous dispensations. The Jaredites left Babylon to establish in a new land a civilization that existed for 1400 years;⁹ Lehi and his colony had a dispensation under the Nephite nation;¹⁰ the Lost Tribes of Israel were visited by the Lord after his resurrection and they had their dispensations,¹¹ and Lehi and Nephi who lived at the time of the coming of

the Saviour also had dispensations of the Gospel.¹²

In biblical history, Gospel dispensations are listed as follows:

1. *Adamic Dispensation.* Adam stands at the head of all dispensations. "The Priesthood was first given to Adam; he obtained the First Presidency, and held the keys of it from generation to generation. He obtained it in the Creation, before the world was formed, as in *Genesis* 1:26, 27, 28. He had dominion given him over every living creature. . . This, then, is the nature of the Priesthood; every man holding the Presidency of his dispensation, and one man holding the Presidency of them all, even Adam; and Adam receiving his Presidency and authority from the Lord, but cannot receive a fulness until Christ shall present the Kingdom to the Father, . . . at the end of the last dispensation."¹³

2. *Dispensation of Enoch.* The Lord deemed it necessary to grant a dispensation to Enoch because of apostasy by the majority from the Gospel plan. Through Enoch's faithfulness, he and his people were translated.¹⁴

3. *Dispensation of Noah.* In course of time, the "residue" of the people were ripe for destruction. Noah, a preacher of righteousness, received a dispensation of warning. The people did not repent. He was commanded by the Lord to build an ark in which he and seven other members of his family were saved from destruction by the Flood.¹⁵

4. *Dispensation of Abraham.* Called forth from a pagan family,¹⁶ Abraham was given a dispensation, "and with him the Lord made a special covenant that through him and his posterity all nations of the earth should be blessed. Moreover, he was promised that all who received the Gospel should be numbered among his posterity."¹⁷

5. *Mosaic Dispensation.* Famine, Egyptian bondage, and idolatry forced the Israelites into a state of apostasy. Moses, the great lawgiver, was given a dispensation of gathering, and led Israel to the promised land.¹⁸

6. *Dispensation of the Meridian of Time.* Sometimes referred to as the Messianic or Apostolic Dispensation, this was the ministry of Christ and His apostles. Christ came to "fulfil the law" and the keys of authority were given to Peter, James and John.¹⁹

7. *Dispensation of the Fullness of Times.* A period of refreshing and restitution of all things spoken of by the prophets,²⁰ the sum total of all Gospel truths, this dispensation is the greatest of them all. It is the only dispensation foreordained before the world was made not to be overcome by wickedness. It will lead into the millennial reign of the Redeemer, bringing forth truths which have been hidden from the foundation of the earth.²¹

—Joseph Fielding Smith, Jr.

¹(For Course 16, lesson of January 24, "The Gospel before the Birth of Jesus," and lesson of February 7, "Church of Jesus Christ in the Meridian of Time"; for Course 27, lesson of December 6, "Restoration of the Gospel and Church"; for Course 8, lesson of January 24, "A Contrast: An Ark and a Tower Are Built," and lesson of January 31, "Abraham, the Faithful"; for Course 14, lesson of March 13, "The Call and Ministry of the Twelve.")

²The New Century Dictionary.

³Smith, Joseph Fielding, *Doctrines of Salvation*, Vol. 1, 1954 edition; Bookcraft, Salt Lake City, Utah; pages 160, 161.

⁴Smith, Joseph Fielding, *Teachings of the Prophet Joseph Smith*, 1958 edition; Deseret Book Company, Salt Lake City, Utah; page 169.

⁵See *Doctrine and Covenants* 110:12.

⁶See *Matthew* 17:3, 4; *Malachi* 4:5, 6; *Doctrine and Covenants* 110:13-15.

⁷See *Luke* 24:30; *John* 1:19-37; *Doctrine and Covenants* 84:26-28.

⁸See *1 Corinthians* 9:17; *Ephesians* 3:12; *Colossians* 1:25.

⁹McConkie, Bruce R., *Mormon Doctrine*, 1958 edition; Bookcraft, Salt Lake City, Utah; page 187.

¹⁰See *Ether* 1:41-43; 6:1-16.

¹¹See *1 Nephi* 2:2-4.

¹²See *3 Nephi* 16:1-4.

¹³See *Helaman* 10:3-17; 11:19-23; 3 *Nephi* 7:15-19; 11:7-40.

¹⁴*Teachings of the Prophet Joseph Smith*, pages 157, 169.

¹⁵See *Moses* 6:26-68; 7:1-69.

¹⁶See *Moses* 8:13, 16-20, 23-27; *1 Peter* 3:20.

¹⁷See *Abraham* 1:16.

¹⁸*Doctrines of Salvation*, Vol. 1, page 161; See *Abraham* 2:16-25; *Galatians* 3:7, 8, 16-19, 23-29.

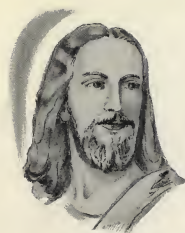
¹⁹See *Moses* 1:1-41; *Doctrine and Covenants* 84:19-25; *Hebrews* 4:2; 11:24-26; *1 Corinthians* 10:1-4; *Exodus* 3:7-12.

²⁰See *Matthew* 17:1-5; *Doctrine and Covenants* 7:7.

²¹See *Acts* 3:19-21; *Ephesians* 1:9, 10; *Doctrine and Covenants* 27:13; 110:11-16; 112:14-32; 128:18-21.

²²*Doctrine and Covenants* 112:32-34; 121:26-32; 124:41; 128:18.

OUR GOSPEL DISPENSATIONS



Jesus Christ

JAREDITE DISPENSATION

Approximately 2243 B.C.
Tower of Babel. Confusion of tongues and scattering.

FIRST DISPENSATION

Adam (b. 4000 B.C.)¹
Seth
Enos
Cainan
Mahalaleel
Jared

6 generations between

(Moses 5:6-12; 6:64-68.)

Beginning of mortality. Adam taught children.

SECOND DISPENSATION

Enoch
Methuselah
Lamech

3 generations between

(Moses 6:25-39; 7:68, 69; 8:1; Doctrine and Covenants 107:49.)

Enoch apparently called by the Lord at age 65. Dispensation probably commenced in 3313 B.C., 687 years after the First Dispensation began. (Doctrine and Covenants 107:47-49.)

THIRD DISPENSATION

Noah (b. 2944 B.C.)
Shem
Arphaxad
Salah
Eber
Peleg
Reu
Serug
Nahor
Terah

10 generations between

(Genesis 6:8, 9, 13; 7:6; Moses 8:19.)

Noah walked with God. Noah entered ark at age 600. Flood commenced at approximately 2344 B.C.; beginning of Third Dispensation with 8 people, 969 years after the Second Dispensation began.

FOURTH DISPENSATION

Abraham (b. 1992 B.C., if born when Terah was 130 years of age.)
Isaac
Jacob (Israel)

6 generations between

(Abraham 1:16-19; 2:14; Genesis 12:1-4; 17:1.)

Abraham was called by the Lord at approximately age 75 (Genesis 12:4) or 62 (Abraham 2:14). The Fourth Dispensation commenced in approximately 1917 B.C., 427 years after the Third Dispensation began.

Reuben Simeon Levi Judah Zebulun Issachar Gad Asher Dan Naphtali Joseph Benjamin

FIFTH DISPENSATION

(b. approximately 1567 B.C.)

Age 80 when children of Israel delivered. Fifth Dispensation commenced in approximately 1487 B.C., 430 years after the Fourth Dispensation. (Exodus 3:7-12.)

David
14 generations between Abraham to David (Matthew 1:7.)

14 generations between

Jechonias (carried to Babylon)

14 generations between

Jesus Christ (b. A.D. 1)

SIXTH DISPENSATION

Twelve Apostles

(Dispensation of Meridian of Time)

Commenced about A.D. 30, approximately 1517 years after Fifth Dispensation began.

SEVENTH DISPENSATION

Joseph Smith (b. A.D. 1805)

(Dispensation of Fullness of Time)

(Acts 3:19-21; Ephesians 1:9, 10; Doctrine and Covenants 27:13.)

Joseph Smith, age 24 years and 3 months when the Church of Jesus Christ of Latter-day Saints was organized in 1830.

Commencement of Last Dispensation was 1800 years after the Sixth Dispensation began.

Several generations } Ephraim Manasseh
Ishmael Lehi

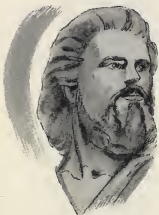
LEHI-NEPHITE DISPENSATION

(600 B.C.)

Nephi and Lehi (20 B.C.)

(Helaman 10:3-17; 11:19-23; 3 Nephi 7:15-19; 9:15-22; 11:7-40.)

(Commencement of 200 years of peace—A.D. 84.)



Moses

LOST TRIBES

Carried away 721-717 B.C. (?-Dispensations among Lost Tribes)

Joseph Smith



¹Dates are approximate and should not be considered exact. They are based on Calmet's Chronology which more closely approaches the biblical dates mentioned in the *Lectures on Faith*. Usher's Chronology shows a

difference of approximately four years for each ancient period. Thus the Adamic age is listed as 4004 B.C. and the birth of Christ as 4 B.C. Compiled by Joseph Fielding Smith, Jr.

ULTIMATUMS

THE year 1959 probably will be remembered in world history for its visits for peace between leaders of Soviet Russia and the United States.

The exchanges began during the chill of January with the tour of America by Russia's First Deputy Premier Anastas I. Mikoyan, an Armenian carpenter's son. Next followed visits by First Deputy Premier Frol Kozlov and the Soviet leader himself, Nikita Khrushchev.

To Russia jetted America's Vice President Richard M. Nixon. He is to be followed by President Dwight D. Eisenhower next spring.

There were memorable moments all during those visits. Perhaps one which will be remembered longest occurred on a July day near the gleaming, gold-domed central build-

As the exchange warmed up, Mr. Nixon spoke boldly of the danger of ultimatums. He explained further: "What I mean is that the moment we place either one of these powerful nations, through an ultimatum, in a position where it has no choice but to accept dictation or fight, then you are playing with the most destructive force in the world."¹

Vice President Nixon spoke to the leader of the Communistic world. But his warning about ultimatums is sound counsel for everyone.

Most of us are given at times to declaring hasty ultimatums. We have heard some of them:

"If you do that, I'll never speak to you again."

"If you will not permit me to go, I am going to leave home."

"I will resign if *that* happens."

the Prodigal Son began with an ultimatum. So many similar stories nowadays begin that way. Too many ultimatums end as did the Prodigal story — or more tragically.

The account tells of the disappointment of the older, faithful brother in the "fatted calf" welcome given the wayward son.² But there are those³ who believe the Prodigal suffered perhaps even more with the feast. He had come back ashamed, desiring only to be an unnoticed servant. But his grateful father had showered him with a fine robe, a ring, shoes for his feet and music and dancing and feasting.

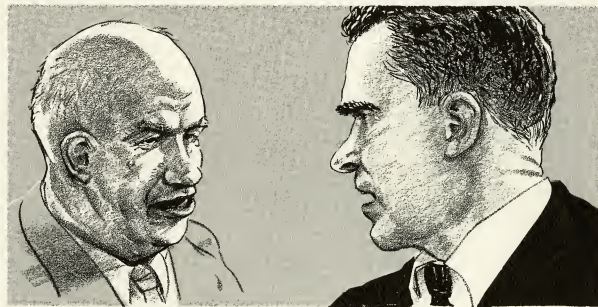
No doubt the Prodigal's remaining days were happier than if he had stayed away. But his long, hard trek back is so typical of so many who begin their journey with a hasty ultimatum.

Only the other night a good friend of mine, responding to an invitation for a brief evening appointment, issued a hasty ultimatum. "Under no circumstances will I go," he said. Ways were pointed out in which he could arrange to go and still meet his other commitments. But he had issued his ultimatum. He had but two choices: carrying it out or losing face. He carried it out. But since then he repeatedly referred to the experience, seemingly with regret.

Some of the most gnawing, sleep-stealing hours of my life have resulted from my own hasty ultimatums.

Yes, on that warm July day in Moscow's park when Vice President Nixon courageously warned Nikita Khrushchev about ultimatums, he was speaking to me, also. Perhaps he was speaking to you, too.

—Wendell J. Ashton.



Vice President Nixon's words were for others, too.

ing at the United States' exhibit in Moscow's Sokolniki Park. Mr. Khrushchev and Mr. Nixon were touring America's exhibit. They paused at a six-room model ranch house. As they viewed the many gadgets in the kitchen, the two broke into a spirited debate. It was the outgoing, roundish, plain-speaking former Russian miner against a much younger man — a black-haired lawyer son of a California grocer.

"Once more, and you'll receive the worst spanking of your life."

To be resolute, to be determined, all will agree, is a great virtue. But it is foolish to make a hasty ultimatum that can have but one of two results: carrying out an unwise threat or losing face by not carrying out the threat at all.

Luke does not say so, but it is entirely possible that the story of

¹See Time, Aug. 3, 1959, page 13.

²See Luke 15:11-32.

³Including Angela Thirkell. See Flesch, Rudolf, *The Book of Unusual Quotations*, 1957 edition; Harper and Brothers Publishers, New York, N. Y., page 227.